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A HELP
TO THE
ACTS OF THE APOSTLES,
ADAPTED TO THE
LESSON SYSTEM
OR
READING AND TEACHING
FOR
SCRIPTURE:

AND CONTAINING THE "EXTRACTS OF THE ACTS," USED
BY CHILDREN IN LEARNING THAT BOOK

NEW-YORK:
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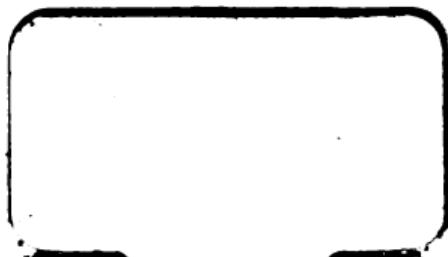
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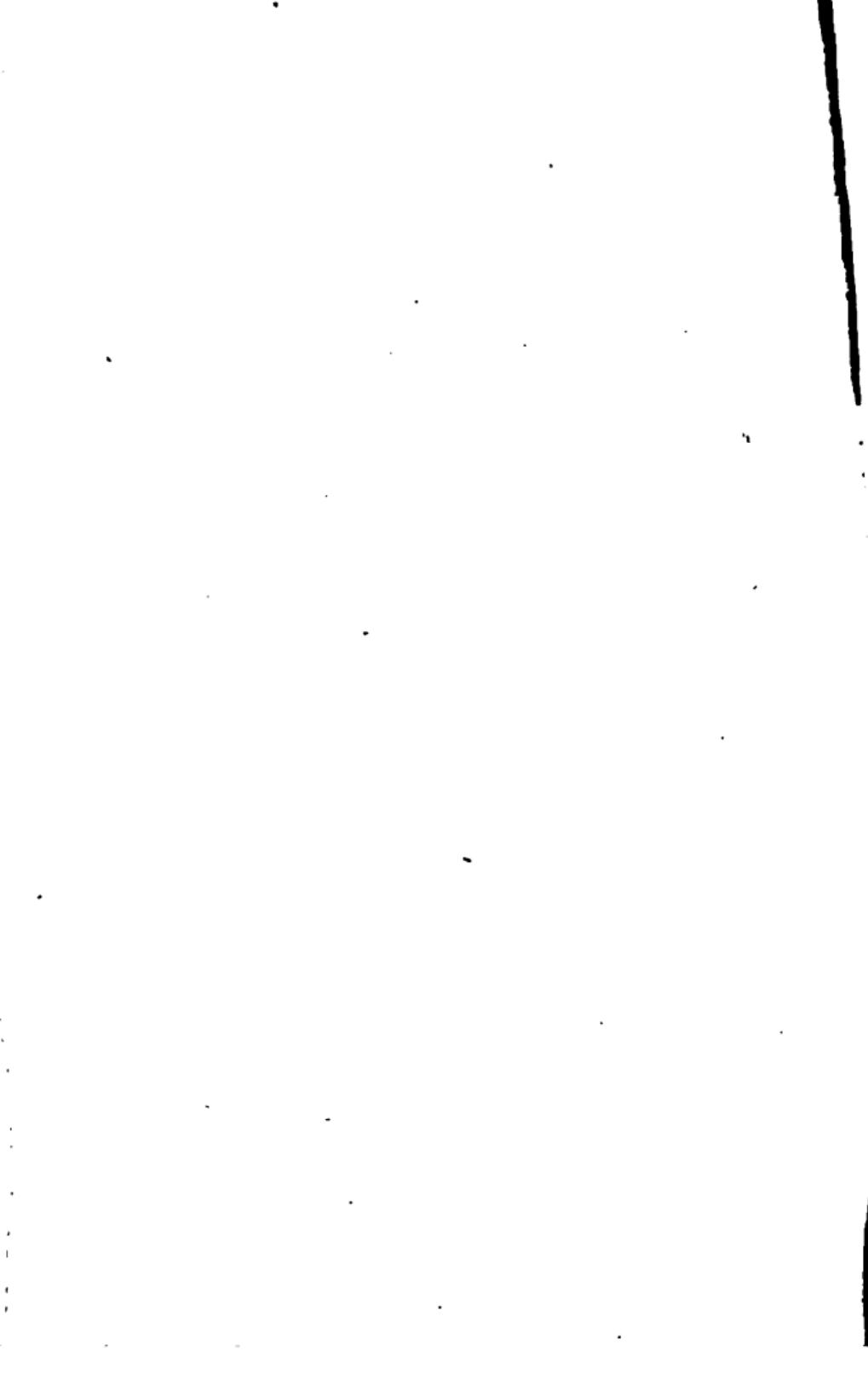
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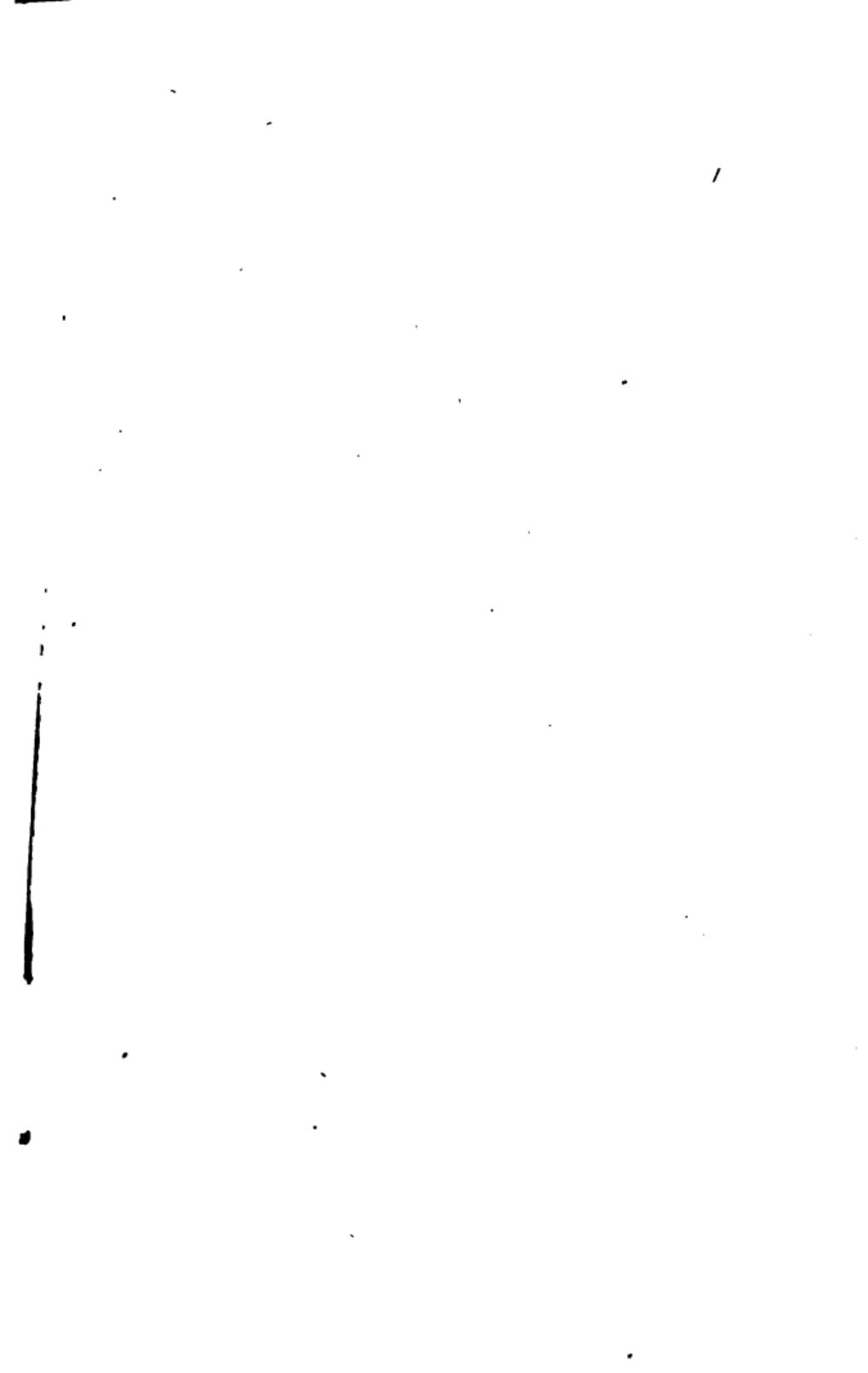
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◎ A HELP
TO THE
ACTS OF THE APOSTLES,
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Dr. S. A. Green
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INTRODUCTION,
CONTAINING DIRECTIONS FOR USING
THE
HELP TO THE ACTS.

1. *General Remarks.*

1. The "Help to the Acts," forms an advanced step in the Lesson System of Teaching ; and is intended, not merely to assist Parents and Teachers in the successful communication to the Young of the truths and lessons contained in that book, but to point out to them a mode of using any other portion of Scripture, or treatise, for a similar purpose.

2. Its design, with respect to the Pupils also, is not confined to the mere knowledge and application of the truths and doctrines made known in the Acts. It is intended successfully to train them to habits of attention, reflection, and self-application in the use of any other book ; so that, when this Work has been gone through as directed, they will, it is hoped, be able to read any part of the Word of God with a ready and clear understanding of its meaning,—a distinct perception of its practical bearing upon their own dispositions and conduct,—an aptitude to observe the special doctrines which it teaches and supports,—and a happy ability to use the whole, or any part of it, in the exercise of prayer.

3. This Help being an advanced step in the System, it is here taken for granted, that the pupils have been disciplined in the previous steps and exercises, particularly in some of the "Helps;" or at least, in the "Introduction to the Helps."—If this has not been done, it cannot be expected, that there shall be the same ease and comfort on the part of the Teacher, or the same degree of success and delight in the exercises on the part of the pupil.

4. Children will be greatly assisted in preparing their exercises, by using the "Exercises on the Acts," corresponding to the following Key. But this is by no means indispensable;—and where economy is an object, as it ought always to be in charitable institutions, it will sometimes be prudent to dispense with their use. This, however, will not always be wise economy;—for where there is a probability, from the age and character of the pupils, that they will use them faithfully at home, there will be more substantial good done in three months by their use, than there will be in six, where they are wanting.—This, therefore, is always a matter worthy of consideration.

5. The tasks given to a child to prepare, should never be burdensome, but such only as he can, by moderate diligence, completely master. To enjoin what there is no hope of his being able to accomplish, is absurd and cruel, and tends to defeat the very object of education. The love of learning may be *excited*, but it can never be *forced*; and to make education a burden,—especially religious education,—is productive of numerous direct, as well as collateral evils.

Of the Catechetical Exercise.

6. At this stage of a child's education, the Verbal Exercise should be unnecessary, and is therefore omitted. There is here only the General and Connecting Exercises,—the latter included in the former, and printed in Italic characters. Both these must be completely mastered before the parent or teacher attempts to proceed with any of the other exercises ; as it is they which give to the children a general and particular insight into the meaning of the whole passage.

7. When a section is given out to be prepared for the following week, the teacher should read it to the pupils, or make them read it themselves, verse by verse in rotation,—he at the time asking the questions from the Key as they proceed. To these questions, the children, by using their books, will be able to give ready answers ; and when all are done, the General Exercise may then be repeatedly tried with their books shuf.*

8. Where the Exercises are faithfully used at home, the above is not so necessary ; but where they are not, it is of great importance. To neglect it, is to leave a stumbling block before the child, which he may neither be very able nor very willing to remove.

9. On the following Sabbath, when the children are supposed to come prepared with their tasks, the *Connecting Exercise* (printed in Italic characters,) should be repeatedly gone over with their

* An ingenious parent or teacher may derive some important hints on this subject from the method of using the "Exercises upon the Introduction to the Helps," prefixed to that little book, p. 2, 3, and 4.

books shut, previous to their reading it, (if it be to be read.) When any of these questions cannot be answered by the pupils, the verse to which it refers must again be read, that the answer may be perceived.

10. The design of this exercise is to secure to the child a thorough knowledge of the meaning of the passage, and is the foundation upon which all the following exercises rest. To proceed, therefore, till this be attained, would be in a great measure in vain.

Of the Explanations.

11. The Explanations may be used in one of two different ways.—They may either be given by the pupils verbally, in answer to questions by the teacher; or they may be written on a paper, or in a book, as illustrated in the Second Initiatory Catechism. The verbal delivery of the explanations is the most common; the writing of them, however, is the most useful.

12. When the children are preparing this exercise at home, they should be taught how to find out the import of the words by considering the meaning of the context; and to try how the several explanations which they give will read in the sentence when substituted for the words which they explain; but they should never apply to a Dictionary, till they can do more without it. This is an important hint in education, which should never be neglected; for although it will be troublesome for the child at first, yet as he gradually acquires the meaning of the words as they occur, it soon becomes easy.

Of the Lessons.

13. There is perhaps no circumstance which more strikingly demonstrates the necessity of teaching the Young by means of the Lesson System, than the supposed difficulty of deducing practical lessons from Scripture. What we would ask, is. Scripture without this?—If we use not its truths and doctrines for regulating the heart and the life, it is yet to us “but a sounding brass, and a tinkling cymbal.”

14. The difficulty, however, is generally imaginary. Every Christian who regulates himself by Scripture precept or example, is in reality, while doing so, applying the practical lessons which he has, perhaps unconsciously, drawn from his Bible. The Lesson System, following up this natural effort of the conscientious mind, only renders this duty more easily and more effectively accomplished, by reducing its performance to certain definite rules;—a little attention to which will make the supposed difficulties altogether disappear.

15. Almost every passage of Scripture contains an example, a precept, or a doctrine, recorded for adoption or for warning. If it be a precept, or an example to be followed, the lesson to be drawn from it is simply an echo of the passage, but adapted to our own circumstances;—and if to be avoided, the lesson is simply a negative of the impropriety or sin. The following may serve as an example. “My house is a house of prayer; but ye have made it a den of thieves.” This verse teaches us *positively*, that we should pray to God,—that we should join with his people in prayer,—that we should meet in his house for

prayer ; and, *negatively*, it teaches us, that we should not abuse God's ordinances for wicked or worldly purposes, nor attend his church from sinister or improper motives.* Nothing can be more simple than this, either in theory or practice.

16. Should any parent or teacher still find a difficulty in drawing practical lessons from plain passages, we would respectfully remark, that this is one great reason why he should persevere till he can do it with ease. The Scriptures were given for this purpose ; and if he fails here, he renders them comparatively of little use. We would, however, for his encouragement, assure him, that by a little perseverance in the mode of reading here recommended, and illustrated in the *Helps*, every difficulty will gradually disappear, and he will soon find a new motive, as well as a new kind of pleasure in the use of his Bible. Till he can do all this with facility, he can always use some of the "Helps" to direct and assist him.

17. When the children have been catechised on the passage, and know the meaning of its most difficult words, the teacher's object should then be to point out the lessons ; or, in other words, the use which the pupil is to make of the truths or duties contained in the section. At first the teacher may give the announcement as in the Key, making the children in rotation give a lesson from it. If they can give more than one, so much the better, provided always that the lessons have some connexion with, or reference to, the original announcement.

* See this principle explained and illustrated, "Exercises on the Introduction," p. 3; "Key to the First Step," pages 17, 18, 19, and 20; and "End and Essence," page 92.

18. When the "Exercises" are used, the announcement need not be given by the teacher; but the pupil should be made to read the verse, and then be asked, "What do you learn from that?" He should now be able to give the lesson, provided the announcements have been previously compared with the verse at home. Where the "Exercises" are not used, this plan may be adopted as a *second course*, after the lessons have once, during the night, been given by means of the announcements.

19. If any of the children give a good lesson, the attention of the others should be called to it, and several be made to repeat it. When none can give one, the teacher must give one himself, and desire several to repeat it after him.

20. When a lesson is given by a pupil without an announcement, he should be made to explain distinctly from what part of the verse or passage he has taken it. This is more particularly necessary where the parent or teacher has any doubt of his having taken an improper view of the subject, or suspects that he has merely given the lesson by guess.

21. The parent or teacher, when a simple lesson occurs, should frequently make the child turn it into a petition, or adapt it to some of the other parts of prayer. This will prepare for the exercise alluded to in No. 30.

22. The parent or teacher must, in this exercise, ever keep in mind, that his main object ought to be, not so much the teaching of the lessons in the section which is the subject for the night, as the training of the pupil to draw lessons of himself afterwards from any subject which he understands;

and this object is most likely to be attained, when the link of connexion between the verse and the lesson is most clearly perceived by the pupil. Two or three lessons, clearly traced to their source, will do more good in this way, than twenty where this connexion is not made obvious.

Doctrines Proved or Illustrated.

23. When persons, at different times, and at different seminaries, are taught any particular science from the same text-book, they are always, if they agree as to its accuracy and the soundness of its principles, of one mind as to the great leading points of that science. And if at any time they differ in opinion, it is because they dispute the accuracy or the truth of their author, but never because they differ about his meaning. The reason of this is, that they come to their studies with unprejudiced minds, take an enlarged view of the book as a whole, balance the several statements there made with each other, not for the purpose of raising critical and captious objections, but simply to find out the meaning of their author.

24. Religion is the science of Christians, and the Bible is the only source of information which they possess on the subject. They, however, never dispute the truth and accuracy of this common text-book, but they very often, and very widely, differ about its meaning. Now, we would ask, Why does this occur so rarely in mere matters of science, and yet is so common—so universal—in matters of religion? Why is it, that the meaning of these works of fallible men are so rarely disputed, and that the oracles of the living God,

which he himself has declared to be so plain, that "he that runneth may read," are so often misunderstood, and conclusions, so very opposite in their nature, drawn from them? The cause, we think, arises principally from a want of capacity, coupled sometimes perhaps with a want of inclination, to take a comprehensive view of Scripture truth. Readers first disjoin verses from their context, and then ingraft upon them a meaning which the *context* will not warrant; or they put a constrained and unnatural emphasis on mere circumstantial phrases, which a comprehensive view of the book or chapter, as a whole, would at once reduce to their proper meaning. The remedy for this evil obviously lies in acquiring a capacity capable of perceiving, first the general bent and strain of a whole passage, and then, *in the light of that analogy*, to be able to judge of, and to decide upon, the meaning of its several parts. It is to assist parents and teachers in training their pupils to such a mode of searching the Scriptures, that this method of comparing and proving doctrines is introduced.

25. This exercise, therefore, although exceedingly simple, is of great practical importance. The method of conducting it is the following: A verse being read, in which some leading doctrine or duty is embodied, the pupil is asked what doctrine, or doctrines, in his Catechism this verse supports, or if it teaches him to believe any truth which he did not know before? If he understands the verse, and perceives the truth which it teaches, he must endeavour to find out, from his recollection, the doctrine in his Catechism which corresponds to it.

26. When the pupils have learned the Revised "Doctrines in Rhyme," this exercise will be very effective, and very entertaining. From the construction of the stanzas in that little work, the pupil, at the mention of a doctrine, can at once fix on its stanza; and as the last two lines embody the proof of the doctrine stated in the first two, they are invariably and inseparably connected. He has thus, not only an opportunity of comparing the doctrine with its two proofs, but of correcting himself if wrong, by contrasting the proof of the doctrine alluded to and given in the stanza, with the verse which he has read, and which he thinks also supports the doctrine.

27. This exercise should not be confined to the Acts of the Apostles, nor should it be neglected where the Initiatory or Shorter Catechisms, to which the Key refers, have not been learned. The principle, like all the others in the Lesson System, is quite independent of any set of books, and should be adopted and practised in *the spirit of its design*. The books, prepared for the ease and accommodation of parents and teachers, will no doubt be useful,—but they are not absolutely necessary; and where circumstances in providence prevent their acquirement, or their being used, the principles which they explain and illustrate should be pursued without them.

26. One word here as a caution to parents and teachers, with regard to the common mode of giving children doctrines to prove.—When the children have the passages pointed out to them, or know whereabouts to find them, that exercise will be of benefit;—but when the children get a doctrine to prove from some unknown parts of the Bi-

ble, the consequences are almost invariably detrimental. The effects of such a mode of using the Scriptures, are in part illustrated above in No. 24; but it will still more clearly appear to the parent or teacher, by his giving such a doctrine to be proved, and taking notice how the child goes about it. When he sees and considers the use which is made of the Bible in doing it, the evil effects resulting from the violent attempts of the pupil to wrest the meaning of verses to suit his purpose, and the manner in which at last he accomplishes his object, the first trial to a reflecting parent will, we think, be the last.

Of the Devotional Exercise.

27. In pursuing this exercise, the section should again be read verse by verse, and each sentence apportioned to the particular part or division of prayer to which it is best adapted. This should be done by the children in rotation, who should be made at the same time to turn them into prayer, as directed in Questions on Prayer, p. 33, 34, &c. with which it is here taken for granted, they have previously been made acquainted.

28. When all the verses have been apportioned to their different divisions, the children should be made to put two, three, or more of the sentences together, as they are able, in the form of a prayer, in such a manner as to make sense and grammar.

29. When they can put a few together easily, they should then be made to select all the verses applicable to adoration, all those applicable to confession, &c. and to make one continuous regular prayer from the whole passage, similar to that in the Key, but not necessarily the same.

30. It will sometimes be adviseable to make the children perceive, and to trace back a verse, or part of a verse, from the extreme limit of the Analysis of Prayer: to that part to which it belongs; and at other times, to turn the Lessons of the sections into prayer, both individually, and in connexion.* These, however, should be adopted and pursued only, as the capacities of the children, and the prudence of the teacher or the parent may dictate.

Of the Application of the Lessons.

31. The application of the Lessons, is a very necessary, as well as a very entertaining and enlivening exercise. It is the connecting link which joins the knowledge within to the conduct without; regulating and giving character to the sentiments, affections, and life.

32. There are two ways of applying the lessons, which have been termed *general* and *special*. The general application is merely a question or questions formed from the lesson, the answer to which is its echo. The special application, which, when it can be adopted and followed out, is much more useful and entertaining, consists in supposing circumstances and situations in ordinary life, to which the lessons are considered to be applicable.

33. When a parent or teacher applies the lessons specially, which he should always try if possible to do, he must endeavour to adapt the cases, or circumstances supposed, to the condition of the

* See "Key to Second Initiatory Catechism" p. 21.

pupil. If he be a son, a scholar, an apprentice, a servant, or engaged at a particular trade, or calling; if he be of a particular character or temper, or addicted to any bad habit or vice, or exposed to any particular temptation,—the ingenious teacher, watching for an opportunity of rousing the conscience, reforming vice, and exciting to watchfulness against temptation, will be able, by a little practice, to suppose cases and circumstances in great variety suited to his purpose. The effect of this mode of pressing home the word of God upon the conscience of the young, is often very striking and very effectual.

34. When a case or situation has been supposed, suitable of course for the application of some of the lessons previously drawn, the teacher should ask the child, "What should you do in such a case?" And when the proper lesson in answer to this question is given, the pupil should be made to trace it back to the Bible, by the teacher asking, "Where did you get that lesson?"

35. These applications may be varied to almost any extent, and the same lesson may be made applicable to the special cases of many different scholars. Of this a little practice will make the parent or teacher fully aware, while the benefits resulting from its use will be daily increasing. The combination of feelings necessarily arising in the minds of the children, by this mode of palpably connecting their learning with their lives, and the precepts of their Bible with the common occurrences of the play-ground, the school, and the family, is most valuable and influential. It gives to education,—particularly religious education,—an entirely new complexion; and shows even

children, that, instead of being an instrument fitted only to tease and torment them, it is both useful and pleasant; calculated to create, to increase, and to perpetuate the purest enjoyments.

Of the Analysis.

36. The time is not yet come, which renders an apology unnecessary for introducing to the notice of the public this difficult, but very useful exercise in the Lesson System of Teaching. The danger which might have accrued from its introduction at an earlier period, however, is now happily reduced to nothing, as the System has taken too deep root in the minds of the public, to be either eradicated or materially hurt by the fears, whether real or pretended, of the contracted and the indolent, the insinuations of the interested, or the misrepresentations of the malicious or designing.

37. To object to any system, because it comprehends many parts, and employs numerous means for accomplishing important and valuable ends, is obviously absurd, unless it can be shown that they are useless. Experience has vouched for the utility of all that the Lesson System has hitherto recommended; and the success which has attended the adaptation of the sections to prayer,* gives us confidence in advancing this no less important, but certainly more difficult, exercise of the Analysis, which is accordingly now introduced, for the first time, to the notice of the public. To many, this excess of caution will appear quite unnecessary—to some even ridiculous. But there

* See "End and Essence of Sabbath School Teaching," pages 101 and 102.

are good and pious Christian men who will read this, who know, that, on our part, it has not only been *prudent*, but in some measure *necessary*.

38. To many pupils the mastering of this exercise at first will be difficult, as it depends on an extent of capacity, and grasp of intellect not easily attained, at least in the present state of education. We have, therefore, to request, that in all those cases where either the teacher or the taught are not yet prepared for it ;—that is, when they find it very difficult to accomplish,—they would have a little patience, and not yet make the attempt. Let them persevere with the previous and simpler exercises till their minds have acquired that degree of vigour and expansion which are necessary for such an advanced exercise. The time, however, it is hoped, is not far distant, when this caution shall have, in a great measure, ceased to be necessary.

39. This exercise is intended as an introduction to the successful and enlightened teaching of the New Testament Epistles. That such an exercise is desirable no one will dispute, as all are aware of the great defect, by Christians generally, in reading these very important portions of the Bible. Common readers seldom are able to take a comprehensive grasp of any of the Epistles as a whole ; and therefore it is, that they seldom or never clearly perceive the main object and design of the apostles in writing them. To nine-tenths of common readers, the New Testament Epistles have scarcely any other appearance than that of a *collection of verses*, the meaning of which, when taken singly, they can in some measure understand ; but of which, as connecting links in a long and beau-

tiful chain of reasoning, or as forming a necessary part of a regular discourse, they can seldom form any adequate conception. If this, then, be the case with adult Christians, how much more must it be so with children? That a Key of some kind, therefore, in teaching the Epistles, was necessary, is obvious; and this of analysis, after much thought, is, with great deference, considered to be the best.

40. The principle of the Analysis is simple, although the practice will perhaps for some time be difficult. It may be explained thus: When arguments are used, it is for some special known purpose,—to gain some end,—to convince others, and to change their sentiments or conduct, by making them perceive what they did not perceive before. The detection of this primary object, in the speaker or writer, is the *first step* in the Analysis. The pupil must therefore be made to perceive what is intended by the whole section, or discourse,—and what the speaker or writer wishes to be accomplished, should he be understood and believed.

41. When the *main design* of the discourse or treatise, as a whole, is perceived, the next step is to consider the precise method adopted by the speaker or writer for accomplishing this end, and to observe whether, as is commonly the case, he uses a *variety* of arguments, for this purpose different in their nature, although all bearing upon his ultimate object. These are the main branches of his argument, answering to the heads of a regular well-composed argumentative (not illustrative) sermon. The pupil, taking at this stage their accuracy and truth for granted, must be made to

consider their nature, and to perceive how, if correct, these arguments support the great ultimate object of the writer.

41. When these branches are all individually understood, and when their bearing upon the great leading design of the writer has been clearly perceived, they must then be taken *one by one* and be examined individually; and if the illustration or the arguments used in support of the truth or accuracy of any of these be more than one, these (corresponding to the particulars in a sermon,) must in the same manner be examined individually, and their combined force, in support of *that branch* to which they are attached, must be traced and considered. If these should again be divided, the same operation takes place to the extreme limit of the Analysis,—and so with all the other branches in their order.

42. If we have here failed to make ourselves understood, we would refer to an example in the “Analysis of Prayer,”* or to one still more extensive and regular in its frame-work, in the “Analysis of the Shorter Catechism,”† where the reader will perceive how any long, dense, and deeply involved didactic treatise, if it be, like that admirable little work, regularly constructed, may have its most intricate and remote convolutions gradually relieved, separated and classed, and at last presented to the mind in such a distinct and orderly form, as to give the reader at once, and without trouble, a regular and clear view of the whole subject, both in its numerous parts, and as

* See Questions on Prayer, p. 10.

† See Key to Shorter Catechism, Introduction, p. xxv.

a whole. This, it is evident, is just what is wanted for a clear and thorough understanding of the New Testament Epistles; and the analysis of their several parts will effectually supply it.

43. In teaching the Analysis in the following Key, the parent or teacher will have already, in some measure, perceived how he is to act. After the other exercises on the passage have been gone over with their pupils, and they have acquired a pretty correct idea of the meaning of the verses individually, the parent or teacher must first point out and explain to them the *general design* of the discourse, and what the speaker had in view when he began. He must not here hurry over the exercise, but going over the same ground again and again, and making several of them rehearse this main design of the writer, assist them in perceiving it, from a comprehensive view of the whole passage. If the parent or teacher can effectually accomplish *this first object*, his ultimate success is sure,—as this first step is by far the most difficult.

44. He must then point out the *main branches* of the subject, taking them one by one, and making the children perceive their connexion with the one great leading object of the discourse, as pointed out to them before. He should show them the verses where each of these begin, and where they end; and by reading each of these portions, one by one, he must, on this narrowed ground, just do what he formerly did with the *whole passage*, make them perceive the general scope of *each branch* in its turn; taking care, however, never to depart from one, till its connexion with the main object be distinctly perceived and traced.

45. When these general branches have in this manner been gone over severally, the first is then to be taken and *analysed by itself*, dividing its parts, and pursuing their ramifications to their utmost limit. These should be clearly understood in their connexion, before going farther. The others must then be taken up in their order, and proceeded with in the same manner.

46. A little experience with some of the examples in the following pages, will perhaps explain the principle better than any description. This will, in some instances, require considerable time for the teaching of even one section. But this ought not to prevent its being taught ; nor does it form any objection to the Exercise. Those who object, should be prepared to point out a mode of accomplishing this very important object as effectually and in less time ; and unless they can do this, they are, by their objections, but weakening the hands of those whom they ought rather to strengthen.

47. In concluding our remarks upon the Analysis, it will be encouraging to parents and teachers to know, that they will find the Epistles much more easily analysed, than the discourses in the *Acts of the Apostles*. In the Epistles, the whole subject appears complete as originally written ; while the discourses of the apostles, as they appear in the book of the *Acts*, are only an outline, or notes of the general subject, and therefore cannot be so readily subjected to a regular systematic analysis as the other. For this reason, it will easily be observed, that some of the branches in the analysis in the following Key, appear sometimes to be defective and meagre ; while several of the

more remote points of argument, not being recorded, are of necessity wanting. In the epistles, however, this is never the case, as the whole subject in each Epistle remains entire, precisely as it was at first composed by the several apostles.

Concluding Remarks.

48. In conclusion, we would very earnestly request the attention of parents and teachers to one or two remarks, which they will find in experience to be important.—The first is, that they would endeavour to enlist the inclinations of the children into all their exercises. For this purpose, their tasks should never be made burthensome. Children love to have their minds in exercise, as well as their bodies; and it is only impatience in the teacher, and his requiring of them more than they can readily accomplish in the given time, that fatigues, disgusts, and enervates them. A child will make sport of running with, or throwing a hundred stones one by one, but to require him to carry them all at once in a bag would completely change the complexion of the exercise.

49. Let the parent or teacher also beware of ever allowing any of the exercises to retrograde into mere repetition. Let him never forget, that all the *educational* good derivable from these exercises, depend entirely upon the mental exercise of a child; and that the *practical* good depends on the application of the lessons to the regulation of his heart and life. If therefore the exercises are ever permitted to dwindle down to mere routine, and a mechanical repetition of words, the Lesson System loses its power—Sampson is shorn of his locks, and becomes like another man.

50. Parents and teachers, in all the exercises with their children, should endeavour to conduct them in the *spirit* of the directions here given. Circumstances in particular cases will occur, to which perhaps none of the foregoing remarks will directly apply ; but if their spirit has been well understood, the candid inquirer will never be at a loss.

51. *Lastly*, Let parents and teachers never forget, that in teaching the young, they are but the humble *instruments* of the Master-workman.—*tools* in the hand of Almighty God, which his guidance and blessing alone can make effectual for accomplishing the work of salvation “ Paul may plant, and Apollos may water ; but God alone can give the increase.” Let them therefore, in every stage of their progress, keep this in mind ; and while they depend upon, and earnestly solicit his blessing, let them exercise faith upon that gracious assurance, that his “ word shall not return unto him void, but it shall accomplish that which he pleaseth.”



HELP

TO THE

ACTS OF THE APOSTLES.

[*N. B.* The Questions in the following Exercises, which are printed in *Italics*, form the *General Exercise*, as in the "Exercises on the Acts," used by the Children, and should be asked first, before going into the more particular and minute questions.]

SECTION. I.

The Ascension of Christ.—Acts. i. 1—14.

CATECHETICAL EXERCISE.

Ver. 1. **WHAT** had the author of this book formerly made? *To whom was this book of the Acts written?* About whom was the former treatise written? To what did the former treatise relate?

2. To what period did the former treatise bring down the history of our Lord? What had he given to the apostles? Through whom did Jesus give commandments to his apostles? To what apostles did he give commandments?

3. To whom did Jesus show himself? When did Jesus show himself? By what did he show himself? How long was he seen of them? *How was Jesus employed before his ascension?* About what did he speak?

4. Who were assembled? *What were the disciples commanded to do?* Where were they to wait? For what were they to wait? From whom had they heard this promise? Who said they had heard this promise from him?

5. What did John do? With what did John baptize? Who were to be baptized? With what were they to be baptized? When were they to be baptized?

6. Who were come together? What did they do when they were come together? *What did the disci-*

disciples ask Jesus before his ascension? To whom did they expect Christ to restore the kingdom?

7. Who spoke to them? *What answer did Jesus give to the disciples?* - What was it not for them to know? What has God done with the times and the seasons? Who hath put the times and the seasons in his own power?

8. *What was promised to the disciples?* When were they to receive power? What was to come upon them? Unto whom were they to be witnesses? Where were they to be witnesses for Jesus?

9. *What became of Jesus after forty days?* What had he been doing before being taking up? What were the disciples doing when he was taken up? What received him? What did the cloud do?

10. In what manner did the disciples look? Whither did they look? At what did they look? *Who appeared to the disciples when Christ ascended?* By whom did they stand? In what were they clothed?

11. To whom did they speak? What did they call the disciples? What did they ask? What did they say the disciples were doing? *What did the angels say about Jesus?* From whom was Jesus taken up? Whither was Jesus taken up? Who was to come from heaven? In what manner was Jesus to come from heaven?

12. *Whither did the disciples go after Christ's ascension?* From whence did they return? From what mount did they return? How far was Olivet from Jerusalem?

13. Into what did they go when they came to Jerusalem? Who abode in that upper room?

14. *How were the disciples employed after Christ's ascension?* In what manner did they continue in prayer and supplication? With whom did they continue in prayer and supplication?

EXPLANATIONS.

Ver. 1. *Treatise,* A written discourse on a particular subject.—2. *Taken up,* Ascended to heaven.

Apostles, Chosen persons, sent on a special and important message.—3. *Passion*, Sufferings and death. *Infallible proofs*, Proofs which could admit of no doubt. *Pertaining*, Belonging or relating.—5. *Hence*, From this time.—6. *Restore*, Give back.—7. *Uttermost*, The most distant.—10. *Steadfastly*, With fixed attention. *In white apparel*, In white clothing.—11. *Gazing*, Looking earnestly.—12. *A Sabbath day's journey*, 2000 cubits, or nearly three quarters of a mile.—13. *Upper Room*, A room in the upper part of the house, nearest the roof. *Abode*, Lodged.—14. *One accord*, With one consent, or agreement. *Supplication*, Humble petitions, or requests.

LESSONS.

Christ made preparations for leaving his disciples, and going to heaven, ver. 2;—from which we learn,

1. That we should always be making preparations for heaven; that when death arrives, we may be ready to leave this world.

The subject of Christ's discourse was the things of God, ver. 3;—from which we learn,

2. That the things of God should form the principal and most pleasant part of our conversation with each other.

The disciples were patiently to wait for the promise of the Spirit, ver. 4;—from which we learn,

3. That delays on the part of God, should lead us to wait his time with patience and prayer.

The disciples wished to turn our Lord's attention from spiritual to temporal things, ver. 6;—from which we learn,

4. That we ought to be on our guard against the intrusion of worldly thoughts or conversation, in worshipping assemblies, or in religious ordinances.

Jesus reproved his disciples for being too inquisitive about futurity, ver. 7;—from which we learn,

5. That we ought never to be over-anxious about the future; but, doing our duty, leave the result to God.

The grief of the apostles for the loss of Christ was allayed by the promise of his coming again, ver. 11;—from which we learn,

6. That afflictions or losses in life, should lead us to anticipate the greater glories which God has promised hereafter to his people.

The promises of Christ led the disciples earnestly to pray for their fulfilment, ver. 14;—from which we learn,

7. That the certainty of the promises of God, instead of making us desist from seeking them, should rather stir us up more diligently to pray for their fulfilment.

The disciples joined together in supplicating God for the fulfilment of his promise, ver. 14;—from which we learn,

8. That we ought to join together in social worship, and encourage each other in praying for the outpouring of the Spirit.

DOCTRINES PROVED AND ILLUSTRATED.

[*N. B.—The plain Figures refer to the Questions in the Second Initiatory Catechism;—those within Parentheses refer to the Doctrines in the Shorter Catechism, as numbered in the New Proof.*]

Ver. 2. 4. Christ's kingly authority, q. 14. (117.)

Ver. 3. Christ was forty days on earth after his resurrection, q. 13.

Ver. 3, 4. Christ is the prophet and teacher of his people, q. 13. (107.)

Ver. 9. Christ ascended to heaven, q. 13. (131.)

Ver. 11. Christ shall return to judge the world, q. 27. (193.)

Ver. 14. Duty of private and social prayer, q. 21. (472.)

DEVOTIONAL EXERCISE.

Thanksgiving.—We thank thee, O God, (ver. 3.) for the many infallible proofs which thou hast given us of our Lord's resurrection; and (11.) for the glorious hope of his coming again to receive his people to himself.

Petition.—Enable us (4.) patiently to wait for the fulfilment of thy promises, made to us through Jesus Christ our Lord; and (5.) as we have been baptized with water, may we also be baptized with the Holy Ghost. May we (8.) receive power from on high that we may be witnesses of thy mercy to all around us; and (14.) continue with one accord in prayer and supplication with thy chosen people.

APPLICATION OF THE LESSONS.

Read ver. 2, and say,—What is the duty of Christians, with respect to preparations for heaven? l. 1.

Ver. 3. What should be the principal subject of conversation among Christians? l. 2.

Ver. 4. What is the duty of Christians, when God sees meet to delay answering their prayers, or fulfilling his promises? l. 3.

Ver. 6. What should we guard against in religious conversation, l. 4.

Ver. 7. What is the duty of Christians, with respect to futurity? l. 5.

Ver. 11. What is the best antidote to the Christian against grief and loss in this world? l. 6.

Ver. 14. What effect should God's promises have upon Christians? l. 7.

Ver. 14. In what exercises should Christians engage, while waiting for the fulfilment of God's promises, l. 8.

SECTION II.

Election of a Successor to Judas.—Acts i. 15—26.

CATECHETICAL EXERCISE.

Ver. 15. What happened in those days? Who proposed that a successor to Judas should be appointed? To whom did Peter propose this? How many were present when Peter proposed this?

16. How did Peter address them? What must have

been fulfilled? Who spake the prophecy? *By whom did the Holy Ghost speak the prophecy?* Concerning whom did David speak? What was Judas? To whom was Judas guide?

17. *What rank did Judas hold?* With whom was he numbered? What did he obtain?

18. What was purchased? With what was this field purchased? Of what was it the reward? *What became of Judas?* How did he fall? Where did he burst asunder? What gushed out?

19. What was known? To whom was this known? *What was the field called which was bought with Judas's money?* What is the interpretation of Aceldama?

20. Where was this written? *What was written about Judas in the book of Psalms?* In what was no man to dwell? What was another to take?

21. *From among whom was the successor of Judas to be appointed?* With whom had they companied? During what time had they companied with the apostles? Who went in and out among them?

22. Beginning from what time? Till when? Who was taken up from them? For what purpose was one to be ordained? Of what was he to be a witness?

23. How many did they appoint? *Who were appointed as candidates for the office?*

24. What did they do when they appointed the two candidates? To whom did they pray? *For what did the disciples pray?*

25. What were they to take? Who had fallen? From what had Judas fallen? By what had Judas fallen?

26. *What did the disciples do after they had prayed?* What did they give forth? Who gave forth their lots? *On whom did the lot fall?* What was done when the lot fell upon Matthias?

EXPLANATIONS.

Ver. 15. *Disciples*, The professed followers of Jesus Christ. *The number of the Names*, The number of persons.—16. *This Scripture*, the passage of

Scripture I am about to mention. *Fulfilled*, The circumstance mentioned in that passage must take place. *By the mouth of David*, Or, in the passage which David spake, or wrote under the direction of the Holy Ghost. *Guide, Conductor*.—17. *Numbered with us*, Was one of the apostles with us. *Obtained part of this Ministry*, Had part of the duty of an apostle to perform along with us.—19. *Dwellers in Jerusalem*, The people who resided, or dwelt in Jerusalem. *Insomuch*, So much so; or, so well did they know this.—20. *Desolate*, Without inhabitant. *Bishoprick*, That part of the Church, of which he was, to have taken the charge.—21. *Companied, with us*, Been with us.—*Ordained*, Appointed, or set apart.—25. *Transgression*, By committing the sin of betraying his Lord. *Might go to his own place*, That he (the person chosen, not Judas,) might go to that part of the Church allotted to him in the room or place of Judas.

LESSONS.

False shame did not prevent Peter from exhorting his brethren to do their duty, ver. 15;—from which we learn,

9. That false shame ought not to prevent us from exhorting and encouraging our brethren in the performance of duty.

Though David wrote the Psalms, yet it was the Holy Ghost that spake by him, ver. 16;—from which we learn,

10. That though the Bible was written by men, yet the truths which they wrote were dictated by God.

The hypocrisy of Judas, though long concealed, was at last discovered and punished, ver. 17, 18;—from which we learn,

11. That though we may deceive men, we cannot deceive God, who will at last expose and destroy the hypocrite.

The wages of Judas's sin tormented him, and perpetuated his disgrace, ver. 19 ;—from which we learn,
 12. That the pleasures of sin are specious and false ; they never can bestow the satisfaction which they promise, and always end in misery and ruin.

The apostles, in a case of difficulty, prayed to God for direction, ver. 24 ;—from which we learn,
 13. That in every case of doubt or difficulty, we ought by prayer to seek direction from God.

The apostles, depending on God's direction, used means to know his will, ver. 26 ;—from which we learn,
 14. That prayers for success should always be accompanied by the use of means for attaining it.—God commonly grants our requests by blessing and prospering these.

DOCTRINES PROVED AND ILLUSTRATED.

Ver. 24. We should join with others in social prayer, q. 14. (472.)

God knows every thing, q. 2. (18.)

DEVOTIONAL EXERCISE.

Adoration.—(24.) Thou Lord knowest the hearts of all men.

Petition.—Preserve us (16.) from taking part with thine enemies, and betraying thy cause, (17.) while we are professedly numbered with thy people, and engaged in thy service ; lest (18.) thy judgments overtake us, and we be miserably destroyed. But enable us, (24.) by prayer, to ask thy direction, and submit to thy guidance in all things.

ANALYSIS.

General Design of Peter's Address, is to induce the disciples to choose a successor to Judas.

- I. Introduction and reason for making the proposal, ver. 16—20.
 - i. The fulfilment of a certain prophecy must take place, 16.
 - ii. The station which Judas held, 17.
 - iii. His conduct and death, 18, 19.
 - iv. The words of the prophecy to be fulfilled, 20.
- II. The proposal itself, and who should be eligible to the office, 21, 22.

APPLICATION OF THE LESSONS.

Read ver. 15, and say, What should false shame not prevent Christians from doing? lesson 9.

Ver. 16. Who is the author of Scripture? l. 10.

Ver. 17, 18. What will at last be the fate of Hypocrites? l. 11.

Ver. 19. What is generally produced by the wages of sin? l. 12.

Ver. 24. What ought we to do in every case of difficulty? l. 13.

Ver. 26. What is our duty, when by prayer we ask direction from God? l. 14.

SECTION III.

The Descent of the Holy Ghost.—Acts ii. 1—13.

CATECHETICAL EXERCISE.

Ver. 1. *What was fully come? Where were the disciples? When did the Holy Ghost descend upon the disciples? Who were all in one place?*

2. *What was heard when the Holy Ghost descended? What came from heaven? In what manner did this sound come? To what was this sound compared? What did it fill? What house did it fill?*

3. *What appeared upon each of them? Of what shape were the tongues? What were the tongues like? Where did the tongues rest?*

4. *With what were they filled? Who were filled with the Holy Ghost? What effect was produced in them by the descent of the Holy Ghost? With what did they begin to speak? In what-manner did they speak? Who gave them utterance?*

5. *Who were dwelling at Jerusalem? What kind of men were these Jews? From whence had they come?*

6. *What was noised abroad? Who came together? When did the multitude come together? What were they? At what were the people confounded? What*

did they hear? Whom did they hear speak? In what did they hear them speak?

7. What were all the people? What is it said they did when they were amazed? To whom did they speak? *What did the people say to each other?* What did they say the disciples were?

8. In what languages did each hear? Who heard in the languages in which they were born?

9, 10. To what countries did they belong? [The answer to this should be read.]

11. Whom did they hear speak? What did they hear them speak? What tongues did they hear?

12. Who were amazed? What were they besides being amazed? What did they say one to another?

13. *What did their enemies do?* Who mocked? What did they say the disciples were? With what did they say they were filled?

EXPLANATIONS.

Ver. 1. *Day of Pentecost*, A feast of the Jews, in commemoration of the giving of the law at Mount Sinai, called *Pentecost*, or fifty, because it was fifty days after the passover. *One accord*, With one consent.—2. *Suddenly*, In an unexpected manner. *Rushing mighty wind*, As when the wind blows with great force.—3. *Cloven*, Divided in two.—4. *Gave them utterance*, Enabled them to speak.—5. *Devout men*, Sincerely pious men.—6. *Multitude*, The great body of the people. *Confounded*, Did not know what to think, were perplexed.—7. *Amazed*, Greatly surprised. *Marvelled*, wondered. *Galileans*, Men from Galilee, a district greatly despised by the Jews generally.—8. *Our own tongue*, The language spoken in our own country.—10. *Strangers of Rome*, People all the way from the Roman capital.—13. *Full of new wine*, Intoxicated.

LESSONS.

The disciples persevered in praying for the promise of the Spirit, till it was accomplished, ver. 1;—from which we learn,

15. That we ought not to faint or weary in prayer; but continue its exercise till God shall fulfil his promise.

The disciples were all assembled together when the promise was fulfilled, ver. 1;—from which we learn,

16. That we ought to be regular in our attendance upon the ordinances of God, lest we at some special season be deprived of his blessing.

The outpouring of the Spirit was like a mighty rushing wind, ver. 2;—from which we learn,

17. That the influences of the Spirit are to be observed principally by their effects, in purifying the heart, and in regulating the life.

A cloven tongue sat upon each individual of the disciples, ver. 3;—from which we learn,

18. That the influences of the Spirit must be special to every Christian. They must not only be in the house, but each person must receive them for himself.

The influences of the Holy Spirit made the disciples declare the wonderful works of God, ver. 4;—from which we learn,

19. That they who are made partakers of the Spirit of God, should employ their tongues in promoting his glory.

The effects of the outpouring of the Holy Spirit on the disciples were soon observed by those around them, ver. 6;—from which we learn,

20. That true religion cannot be hid.—They who have grace in their heart, will always exhibit holiness and zeal in their lives.

The declarations and preaching of the disciples brought others to make inquiry, ver. 7;—from which we learn,

21. That a fearless and open profession of religion in the people of God, will have a tendency to lead others to inquire into the truth, and to embrace Christianity.

The conduct of the disciples, while it caused some to wonder and doubt, made others mock and reproach them, ver. 13 ;—from which we learn,

22. That the most upright and holy conduct in the Christian will not secure him against evil speaking, and will often give rise to mockery and persecution.

DOCTRINES PROVED AND ILLUSTRATED.

Ver. 4. God only can enable us to do any thing aright, q. 23. (148.)

Ver. 13. Men by nature are opposed to God, and hate him, q. 6. (75.)

DEVOTIONAL EXERCISE.

Thanksgiving.—(8, 11.) We thank thee, O Lord, that we are permitted to hear in our own tongue, from the Bible, thy great and wonderful works.

Petition.—(2, 3, 4.) May thy Spirit, as of old, be sent down from above, that it may, as a flame of fire, enlighten our minds, and warm our hearts; and that thy servants may speak as thy Spirit shall give them utterance.—(13.) Keep us from judging rashly, or blaspheming thine operations in others, and from treating lightly or mocking those who may declare thy word, because we cannot rightly understand what their speech or their conduct meaneth.

APPLICATION OF THE LESSONS.

Read Ver. 1, and say, What should Christians do till God fulfil his promise? lesson 15.

Ver. 1. What may arise from irregular attendance upon the ordinances of God? l. 16.

Ver. 2. By what are the influences of the Spirit to be observed? l. 17.

Ver. 3. In what manner must the Spirit be received by Christians? l. 18.

Ver. 4. How ought we to employ our tongues, when we have been made partakers of the Holy Spirit? l. 19.

Ver. 6. What is it in the Christian which cannot be hidden? l. 20.

Ver. 7. What probable effect will an open profession of religion have upon others? l. 21.

Ver. 13. Against what will upright conduct not always secure the Christian? l. 22.

SECTION IV.

First Part of Peter's Discourse.—Acts ii. 14—28.

CATECHETICAL EXERCISE.

Ver. 14. Who stood up? With whom did he stand up? *From whom did Peter request attention?* To what did he ask them to hearken?

15. What did he say of the disciples? What were they not? Why were they not drunken? What hour of the day was this?

16. *What prophecy did Peter say this was?* By whom was this prophecy spoken? What was Joel?

17. What was to be poured out? When was the Spirit to be poured out? Who said that he was to pour out his Spirit? *Upon whom was the Spirit to be poured out?* What were their sons and daughters to do? Who were to see visions? What were the old men to do?

18. What was God to do to his servants and hand-maidens? Whose Spirit was to be poured out? What were to be the effects of the pouring out of the Spirit?

19. Where was God to show wonders? What was he to show upon earth? What signs were to be shewn upon earth?

20. What was to be turned into darkness? Into what was the moon to be turned? When were these things to take place? What was to come?

21. What was to come to pass? *Who were to be saved?* On whom were they to call? What would be the consequence of calling on the name of the Lord?

22. Who were to hear these words? Who was ap-

proved of God? *What did Peter say of Jesus?* By what was Jesus approved among them? By whom did Jesus do these miracles? Among whom were these miracles done? Who knew these things?

23. By whose counsel and foreknowledge was Jesus delivered? *What had the Jews done to Jesus?* Who had taken Jesus? By what was he crucified and slain?

24. *What did God do to Jesus?* What were loosed? Who loosed the pains of death? What was not possible? Who could not be holden of death?

25. Who spake concerning him? Concerning whom did David speak? *What did David speak concerning Jesus?* Whom did he foresee always before his face? Where was the Lord? What was the consequence of the Lord's being at his right hand?

26. What rejoiced? What was glad? What does he say of his flesh? What was to rest in hope?

27. *Where was Christ not to be left?* What was not to be left in hell, or the place of the dead? What was he not to see? Who was not to see corruption?

28. What had God made known to him? What ways were made known to him? *What was to fill Christ with joy?* Whose countenance was to fill Christ with joy?

EXPLANATIONS.

14. *The eleven,* The eleven apostles, Judas's place being now filled.—17, 18. *Prophecy,* To teach, or to foretell future events. *See visions and dream dreams,* God was to reveal himself to them in various ways.—19. *Wonders,* Remarkable events in nature and providence.—20. *The sun and the moon,* here mean the rulers and great men of the times, who were to be punished and destroyed. *Notable day,* Day worthy of notice.—23. *Determinate counsel,* Deliberate and wise determination. *Crucified and slain,* Violently put him to death by crucifying him.—24. *Loosed the pains of death,* Released him from the pains and other consequences of his crucifixion.—25. *Moved,* Greatly

distressed or disturbed.—26. Moreover, Besides this, or, more than this.—27. Leave my soul in hell, or hades, The place and state of the dead; (not the place of the damned.) *Holy one to see corruption, My holy human nature to become putrid, and fall to decay.*—8. *Thy countenance, Thy favour, indicated by the face.*

LESSONS.

Peter refuted the calumnies of his enemies with meekness, ver. 14;—from which we learn,

23. That while we refute the calumnies of our enemies, it should always be done in a meek and gentle spirit.

The outpouring of the Holy Spirit made God's people prophesy or teach, ver. 18;—from which we learn,

24. That they who feelingly enjoy the blessings of the gospel, will be desirous of making others partake of them also.

Great calamities as well as great blessings, were to accompany the days of the Messiah, ver. 20;—from which we learn,

25. That when God greatly blesses those who receive his mercy, he will sometimes as eminently punish those who refuse it.

They only who called on the name of the Lord were to be saved, ver. 21;—from which we learn,

26. That we cannot expect salvation, unless we ask it from God by fervent and persevering prayers.

Though God had determined the event, yet the Jews were wicked and inexcusable in murdering Christ, ver. 23;—from which we learn,

27. That the decrees of God exercise no influence upon the will, and therefore they can form no excuse for the commission of sin.

Jesus set God always before his face, ver. 25;—from which we learn,

28. That we ought to consider ourselves as always in the presence of God; and should have a reference to him in all that we do.

The hope of a glorious resurrection, made Christ suffer with resignation and hope, ver. 27;—from which we learn,

29. That the hopes of eternal happiness in heaven, should make us bear every affliction here with resignation and joy.

The countenance or favour of God filled Christ with joy, ver. 28;—from which we learn,

30. That the approbation and love of God is the only sure foundation of human happiness.

DOCTRINES PROVED AND ILLUSTRATED.

Ver. 14. The word should be heard preached, q. 22.
(398—402.)

Ver. 17, 18. The Spirit alone can work grace in the heart, q. 23. (162.)

Ver. 21. Every one may have salvation, q. 15.
(364.)

Ver. 23. In our natural state we hate God, and are his enemies, q. 6. (78.)

Ver. 24. Jesus rose from the dead, q. 13. (130.)

Ver. 25. God will keep his people, q. 26. (171.)

Ver. 26. God will support his people at death, q. 26.
(176.)

Ver. 27. God will raise the bodies of his people from the grave, q. 26. (180.)

Ver. 28. Saints shall reign in joy for ever, q. 30. (184.)

DEVOTIONAL EXERCISE.

Thanksgiving.—(22.) We thank thee for all the miracles, and signs, and wonders, which thou didst upon earth by Jesus Christ, thine only begotten Son;—(23.)—And who, being for us delivered, by thy determinate counsel and foreknowledge, was taken, and

for us, was, crucified and slain ;—(24.) But whom thou hast raised up, having loosed the bands of death.

Petition.—We beseech thee, O Lord, to (17.) pour out thy Spirit upon all flesh.—(21.) Help us to call upon thy name, that we may be saved.—(25.) Be thou on our right hand, and we shall not be moved.—(26.) May our hearts rejoice, and our tongues be glad, and our flesh rest in hope ;—(27.) knowing that we, like our Lord, shall not be left in hell, though our bodies for a time must see corruption.—(28.) Make known unto us the ways of life, and may we be full of joy at all times with thy countenance.

ANALYSIS.

[For the Analysis of Peter's discourse, see it complete at the end of next section.]

APPLICATION OF THE LESSONS.

Ver. 14. In what spirit ought we to refute the calumnies of our enemies ? lesson 23.

Ver. 18. What effect is generally produced in believers by the outpouring of the Holy Spirit ? l. 24.

Ver. 20. What will God do to those who refuse his mercy ? l. 25.

Ver. 21. What is the consequence of neglecting prayer ? l. 26.

Ver. 23. Why do the decrees of God form no excuse for the commission of sin ? l. 27.

Ver. 25. To whom ought we to have a reference in all that we do ? l. 28.

Ver. 27. What should the hopes of a glorious resurrection and eternal happiness in heaven make us do ? l. 29.

Ver. 28. What is the only foundation of happiness ? l. 30.

SECTION V.

The Conclusion of Peter's Discourse, and its effects,
Acts ii. 29—47.

CATECHETICAL EXERCISE.

Ver. 29. **W**HAT did Peter call the Jews whom he addressed? Of whom did he wish to speak? *What did Peter say of the patriarch David?* Who was dead and buried? What was with the Jews? At what time was this sepulchre with them?

30. Who was a prophet? What did David know? Who had sworn? *What did God swear to David?* Who was to sit on his throne? On whose throne was Christ to sit? Who was to raise up Christ to sit on this throne?

31. *Of whose resurrection does David speak?* Who spake of Christ's resurrection? Where was his soul not to be left? What was his flesh not to see? Whose flesh was not to see corruption?

32. *Whom had God raised up?* Who had raised up Jesus? What were the apostles? Of whose resurrection were they witnesses?

33. Who was exalted by the right hand of God? What did Jesus receive? From whom did he receive the promise of the Holy Ghost? *Who had shed forth the Holy Ghost on the disciples?* What had the Jews seen and heard?

34. Who is not ascended into the heavens? Whither has David not ascended? What does he say himself? What did the Lord say unto his Lord? Where was he to sit? On whose right hand was he to sit?

35. Till what time was Christ to sit at God's right hand? What was to be made his footstool? Who was to make his foes his footstool?

36. Who was to know all this? What were they to know? *What has God made Jesus?* What Jesus has God made both Lord and Christ?

37. Who heard this? *What effect had Peter's discourse on the people?* In what were they pricked? To whom did they speak? What did the people call them? What did they ask?

38. Who answered them? What did Peter bid them do? How many were to repent and be baptized? In whose name were they to be baptized? For what were they to be baptized? What would they receive?

39. To whom had God given the promise? What was given to those who were afar off? To whom else was the promise given?

40. What did Peter do with many other words? What did he say? *From what were they to save themselves?* What kind of generation was it?

41. Who were baptized? How did they receive the word? What were done to those who gladly received the word? *How many were converted by Peter's discourse?* When were these three thousand added to them?

42. In what did they continue? In what manner did they continue in the apostles' doctrine and fellowship? In what else did they continue than in the apostles' doctrine and fellowship?

43. What came? Upon whom did this fear come? *What were done by the apostles?*

44. Who were together? What is it said they had? What had they in common?

45. *What did the converts sell?* What did they do with the money when they sold their possessions? In what manner was this distribution made?

46. Where did they continue? When did they continue in the temple? *How did the new converts employ themselves?* Where did they break bread? In what frame of mind did they eat their meat?

47. Whom did they praise? With whom had they favour? *What did God do to the church?* Who were added to the church? When were these added to the church?

EXPLANATIONS.

Ver. 29. *Patriarch*, Head of a family or tribe. *Sepulchre*, Burial place.—30. *Fruit of his loins according to the flesh*, His children literally, and not spiritually.—31. *Resurrection*, Rising from the dead. *In hell*, Here means the place or state of the dead. *Corruption*, Decay in the grave.—33. *Shed forth*, Let fall, or poured out.—36. *Assuredly*, With certainty, without doubt.—37. *Pricked in their hearts*, Greatly alarmed and grieved.—38. *Repent*, Be sorry for, and forsake your sins. *Remission*, Pardon.—39. *Afar off*, At a distance.—40. *Testify*, Give evidence and prove. *Exhort*, Earnestly advise. *Untoward generation*, Vexatious, unmanageable people of that time and place.—42. *Stedfastly*, Firmly and constantly. *Doctrine*, The truths which they taught. *Fellowship*, Company and conversation. *Breaking of bread*, Eating the Lord's supper.—44. *All things common*, What each possessed was shared equally with the others.—46. *One accord*, One consent, being of one mind. *Singleness of heart*, Not having their mind and affections called off to other objects.—47. *Favour*, Affection and esteem.

LESSONS.

God's promise to David, though long delayed, was at last accomplished, ver. 32;—from which we learn,

31. That all God's promises, though long delayed, shall be fulfilled.

The promise of the Holy Spirit was made to Christ, and by him was conferred on his people, ver. 33;—from which we learn,

32. That all the blessings of redemption come to us from God through Jesus Christ only.

Christ's enemies shall at last be put under his foot-stool, ver. 35;—from which we learn,

33. That if we continue to be enemies to Christ and his cause, we shall at last be destroyed.

The effectual preaching of Peter produced true convictions of sin, ver. 37;—from which we learn,

34. That where there has been no true conviction of sin, there is as yet no real conversion.

The convictions of sin led to immediate inquiry about salvation, ver. 37;—from which we learn,

35. That they who feel the evil and danger of sin, will be anxious for pardon.

The convinced sinners were directed to Christ in the exercise of repentance and faith, ver. 38;—from which we learn,

36. That faith in Christ, and repentance of sin, are necessary to salvation.

The promises of the gospel are to us and to our children, ver. 39;—from which we learn,

37. That all who hear the gospel, are permitted, and have a right to accept of its blessings.

The promises of the gospel are freely made to all who shall hear it, ver. 39;—from which we learn,

38. That we ought not only to accept of salvation ourselves, but we should be desirous to make it known unto others.

The converts were to save themselves from that wicked generation, ver. 40;—from which we learn,

39. That we ought to separate ourselves from wicked people, and from the sins that prevail around us.

They only who are truly convinced of sin, and gladly received the word, were baptized, ver. 41;—from which we learn,

40. That all they who are truly convinced of sin, will rejoice in the offers of pardon and salvation by Jesus Christ.

The saints continued steadfast in the use of the means of grace, ver. 42;—from which we learn,

41. That true conversion is always followed by per-

severance and diligence in the use of the means of grace.

The knowledge of salvation, made the converts ready to part with their worldly substance, ver. 45;—from which we learn,

42. That the blessings and hopes of the gospel, will always lessen our love to the things of the world.

They did eat their meat with gladness and singleness of heart, ver. 46;—from which we learn,

43. That religion is the only source of happiness, having the promise of this life, as well as of that which is to come.

While the saints lived to God he greatly added to their number, ver. 47;—from which we learn,

44. That general holiness and piety in the professors of religion, is likely to be the means of conversion in others.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 20. Christ is king of his people, q. 14. (136—120.)

Ver. 32. Christ rose from the dead, q. 13. (130.)

Ver. 33. Christ is at the right hand of God, q. 13. (132.)

Ver. 33. Christ is now bestowing mercies on mankind, q. 13. (136.)

Ver. 35. Christ's enemies shall be destroyed, q. 14. (120.)

Ver. 36. God appointed Christ to save sinners, q. 10. (91.)

Ver. 37. Repentance is a real sorrow for sin, q. 18. (378.)

Ver. 38. God requires repentance from all who will be saved, q. 16. (366.)

Ver. 38. Baptism is an outward means of grace, q. 21. (425.)

Ver. 39. Salvation is freely offered to all, q. 15. (364.)

Ver. 40. We must diligently wait on the means of grace. p. 20. (367.)

Ver. 42. We ought thankfully to wait on the instructions of our teachers and the outward ordinances, q. 20. (400.)

Ver. 46. The word must be heard preached regularly, q. 22. (388.)

Ver. 47. God will bestow his grace on those who seek it in the use of ordinary means, q. 24. (387.)

DEVOTIONAL EXERCISE.

Adoration.—(32.) Thou art he who hast raised up Jesus Christ our Lord from the dead; (33.) Who hast highly exalted him, and given him the promise of the Holy Spirit for his people; (34, 35.) Thou hast set him down at thy right hand, until thou shalt subdue his enemies under his footstool; (36.) And hast made him, who was crucified for his people, both Lord and Christ.

Thanksgiving.—(39.) We thank thee for the promises of the gospel, which thou hast given to us and to our children, to all who are afar off; even to as many as thou the Lord our God shalt call.

Petition.—(38.) May we, who have been baptized in thy name, repent of our iniquities, that we may receive the remission of our sin, and the gift of the Holy Ghost; (40.) enable us to save ourselves from this untoward generation; (41.) May we gladly receive thy word, (42.) and continue steadfastly in the doctrines of the gospel, in fellowship with thy people, and in prayers; (46.) Eating our meat with gladness and singleness of heart; (47.) Praising thee for thy goodness, and having favour with all thy people. And do thou add to the church daily such as shall be saved.

ANALYSIS.

The Design of Peter's Discourse is

First. To account from Scripture for what had so much surprised the people, ver. 14—21.

Second, To show that the Messiah, or Christ, alluded to in that prophecy, was Jesus whom they had crucified, ver. 22—32.

Third, To apply the whole to the consciences of his hearers, ver. 33—36.

First, He accounts by Scripture Prophecy, for what so much surprised the people, 14—21.

I. His introductory Address and vindication, ver. 14, 15.

II. His application of an ancient prophecy spoken by Joel, 16—21.

1. When the events were to take place, 17.

2. What was to be done, and its effects, 17, 18.

3. What was to be done to his enemies, 19, 20.

4. Who were they who would escape destruction, 21.

Second, He proves that the Messiah there foretold, was Jesus whom they had crucified, 22.

I. His description of Christ and his miracles, 22.

II. Their cruel and wicked conduct to him, ver. 23.

III. The overruling of all this by God, ver. 23 and 24.

IV. The prophecy made by David, examined and applied, 25.

i. The prophecy itself, 25—28.

ii. How this prophecy could not apply to David, 29.

iii. How it applied directly to Christ; because,

1. David was a prophet, and saw Christ's day, of which he spake, afar off, 30.

2. David distinctly prophesied of a particular resurrection, 31.

3. This resurrection was literally fulfilled in Christ, of which they were witnesses, 32.

Third, Peter applies the argument.

I. Christ had in part fulfilled the prophecies of both David and Joel.

i. He had been raised and exalted by God, agreeably to David's prophecy, ver. 33.

ii. He had received the promise, and had shed down the Holy Spirit on his disciples, agreeably to the first part of Joel's prophecy.

II. He was about to fulfil the latter part of Joel's prophecy also, in taking vengeance on his enemies.

i. It was not David that was set down at God's right hand for the destruction of his enemies, but Christ, ver. 34.

ii. Though vengeance was delayed, it was still sure, ver. 35.

III. The necessity of every one knowing these truths, and taking warning by Joel's prediction, that they only who called on the Lord and Christ, would be saved, ver. 36.

APPLICATION OF THE LESSONS.

*Read ver. 32 and say,—*What will become of all God's promises, lesson 31.

Ver. 33. Through whom do we receive the blessings of redemption, l. 32.

Ver. 35. What shall become of us if we continue to be enemies to Christ, l. 33.

Ver. 37. What is found always to accompany real conversion, l. 34.

Ver. 37. When will the sinner be anxious for the pardon of his sins, l. 35.

Ver. 38. What are necessary to salvation? l. 36.

Ver. 39. Who have a right to accept of salvation? l. 37.

Ver. 39. What is the duty of all who themselves know the gospel? l. 38.

Ver. 40. From what should the people of God separate themselves? l. 39.

Ver. 41. In what will they who are truly convinced of sin rejoice? l. 40.

Ver. 42. By what is true conversion followed? l. 41.

Ver. 45. What will lessen our love to the things of the world? l. 42.

Ver. 46. What is the only true source of happiness? l. 43.

Ver. 47. What is likely to procure addition to Christ's church? l. 44.

SECTION VI.

The Lame Man cured.—Acts iii. 1—11.

CATECHETICAL EXERCISE.

Ver. 1. Who went up together to the temple? *At what time did Peter and John go up to the temple?* When was the hour of prayer?

2. Who was laid at the gate of the temple? What ailed this man? Where was he laid? What did he do at the gate of the temple? At whom did he ask alms?

3. Who were about to enter the temple? Who saw them about to enter the temple? *What did the lame man ask from Peter and John?*

4. Who fastened his eyes on the lame man? Who looked on the lame man besides Peter? *What did Peter bid the lame man do?* On whom was the lame man to look?

5. What did the lame man do? To whom did he give heed? *What did the lame man expect to receive?*

6. Who spake to him? To whom did Peter speak? *What did Peter say to the lame man?* Of what had

Peter none? What did he say he would give him? What did he bid him do? In whose name did he bid him rise and walk?

7. By what did Peter take him? Who lifted him up? *What happened to the lame man?* What received strength?

8. Who leaped up? What did he do when he had leaped up? *Whither did the lame man go?* In what manner did he go into the temple? Whom did he praise?

9. Who saw him? What did the people see? Whom did the people see walking and praising God?

10. What did the people know? With what were they filled? At what were they filled with wonder and amazement?

11. Who ran together? When did they run together? Who held Peter and John? What did the people do, as he held Peter and John? Unto whom did they run? In what porch were they? Who were wondering?

EXPLANATIONS.

Ver. 1. *Ninth hour*, About three o'clock in the afternoon.—2. *Ask Alms*, Ask charity.—7. *Immediately*, At the instant.—8. *Leaping up*, Rising hastily.—10. *Wonder and amazement*, Great surprise.—11. *Porch*, An open place of the temple with a roof.

LESSONS.

Peter and John went to the house of God at the hour of prayer; ver. 1; from which we learn,

45. That we ought to be punctual in our prayers to God.

Charitable people carried this cripple, and laid him at the gate of the temple, ver. 2;—from which we learn,

46. That every one, if he be willing, may assist others more destitute than himself.

The man asked alms, because he thought Peter and

John were going into the temple, ver. 3 ;—from which we learn,

47. That piety to God, should always be connected with charity towards man.

Peter and John had neither silver nor gold, ver. 6 :—from which we learn,

48. That riches and piety are not necessarily connected with each other.

Peter gave the poor man what he could, ver. 6 ;—from which we learn,

49. That when we cannot give to others all that we would wish, we should be willing to give them all that we can ?

The miracle was wrought in the name, and by the power of Christ, ver. 6 ;—from which we learn,

50. That all our mercies and blessings come to us through the Redeemer.

The man, when he was cured, entered with Peter and John into the temple, ver. 8 ;—from which we learn,

51. That we ought, by attending with the people of God at public worship, to express our gratitude for the mercies we receive from him.

The gratitude and praises of the man brought many to hear the words of salvation, ver. 11 ; from which we learn,

52. That we ought, for the sake of others, openly to profess our obligations and devotedness to God.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 1. Duty of attending public worship, q. 21.
(388, 400.)

Ver. 6. Jesus, the Saviour, is the source of all our blessings, q. 13. (92.)

DEVOTIONAL EXERCISE.

Thanksgiving.—(1.) We thank thee for the means of grace, and the opportunities we enjoy of approach-

ing thee, at thy throne of grace, and in thy house of prayer ; (2.) for our health and strength, by which we are enabled to enter into thy courts, and there to worship thee with thy people.

Petition.—(4.) Enable us to pity all who are in distress. Make us desirous to relieve them ; (6.) and although we may not have silver or gold to distribute to the needy, yet what we have may we be willing to bestow, and always be ready to inform them of Christ, and the benefits of his redemption, (8.) to induce them to attend upon thee in thine ordinances, to rejoice in thy salvation, and to praise thee for thy mercies ; (9.) that others also may witness their gratitude ; (11.) and be induced to make inquiry, and apply to thee for grace to themselves.

APPLICATION OF THE LESSONS.

Ver. 1. What is our duty with respect to our prayers to God ? lesson 45.

Ver. 2. What may every one do, as to the bestowing of charity upon others ? l. 46.

Ver. 3. With what should piety always be united ? l. 47.

Ver. 6. What is not necessarily connected with piety ? l. 48.

Ver. 6. What should we do, when we cannot bestow on others all that we would wish ? l. 49.

Ver. 6. From what source do all our blessings and mercies come ? l. 50.

Ver. 8. In what manner should we express our gratitude to God ? l. 51.

Ver. 11. Why should we not conceal our sense of obligation to God for his mercies ? l. 52.

SECTION VII.

Peter's Address in the Temple.—Acts iii. 12—26.

CATECHETICAL EXERCISE.

Ver. 12. Who answered to the people? How did he address them? What did he ask them?

By whose power and holiness was this miracle not wrought?

13. Whom had they delivered up? What had they done in the presence of Pilate? When did they deny him? Who was determined to let him go? *Whom had God glorified?* Who glorified his son Jesus?

14. Whom did they deny? Who was the Holy One and the just? What did they desire? To whom was this murderer to be granted? *Whom did they prefer to Jesus.*

15. Whom did they kill? What has God done to the Prince of life? From what has God raised Christ? What is Christ here called? *What had they done to the Prince of Life?*

16. What made this man strong? Whom did they see and know? *What had given the man perfect soundness?* In whose presence had this man received perfect soundness?

17. *Through what did Peter say they had crucified Christ?* What had they done? Who else were engaged with them in this?

18. Who should suffer? Who had showed this? By whom had God showed this? *What had God fulfilled?* Who had fulfilled what the prophets had spoken?

19. *What did Peter request them to do?* Why were they to repent, and be converted? What would be blotted out? When would their sins be blotted out? From whom were the times of refreshing to come?

20. Whom was God to send? What had been done to them? To whom had Christ been preached?

21. What must receive him? *Till when were the heavens to receive Christ?* What had God spoken? By what had God spoken this? Since what time had the prophets spoken this?

22. Who had spoken to the fathers? About what did Moses speak unto the fathers? *What did Moses say God was to raise up?* Like whom was this prophet to be? *What were they to do to this prophet?* Whom were they to hear?

23. What was to come to pass ? *What was to happen to all who would not hear this prophet?* From among whom were they to be destroyed ?

24. Who have foretold of these days ? What prophets have foretold of these days ?

25. What were the Jews ? *Who were the children of the prophets and of the covenant?* Of what covenant were they the children ? What were the terms of this covenant ? Who were to be blessed ? In what were all the kindred of the earth to be blessed ? In whose seed were they to be blessed ?

26. Who had raised up his Son Jesus ? What had God done when he raised up Jesus ? *To whom was Christ first offered?* For what was he sent ? By what were the Jews to be blessed ? From what were they to be turned ?

EXPLANATIONS.

Ver. 12. *Marvel, Wonder.*—16. *Perfect soundness,* Complete use of his limbs.—17. *I wot, I know, or am aware.*—18. *So fulfilled, Brought to pass.*—19. *Converted, Turned to God. Blotted out, Pardon.* *Times of refreshing,* Times when God's mercy and goodness to his people shall be conspicuously displayed.—21. *Restitution of all things,* Restoring all things to their proper order.—25. *Kindreds,* Different nations, tribes, or families.—*Iniquities, Sins.*

LESSONS.

The apostles acknowledged, that it was neither by their power nor their holiness, that the man was made whole, ver. 12 ;—from which we learn,
53. *That we ought to give God the glory of all that we have, and of all that we are enabled to do.*

Pilate, though a heathen, showed more favour to Christ, than was shown to him by the Jews, ver. 13 ;—from which we learn,
54. *That hypocrites and false professors are greater*

enemies to God and holiness, than the openly profane.

A murderer was preferred to Christ, ver. 14;—from which we learn,

55. That the applause and approbation of men are of no value without the approbation of God.

The miracle at which the Jews wondered, was produced by the power of him whom they had formerly despised and murdered, ver. 16;—from which we learn,

56. That we ought to be cautious and charitable in judging of the character or pretensions of others.

The apostle, while exposing the sins of the Jews, does not conceal their alleviating circumstances, ver. 17;—from which we learn,

57. That candour and charity in judging, is due even to the most worthless and wicked.

The Jews were to repent, that their sins might be blotted out, ver. 19;—from which we learn,

58. That sinners have no reason to expect forgiveness, where there has been no true repentance.

They who will not hear Christ, shall at last be destroyed, ver. 23;—from which we learn,

59. That we ought to prize and improve every opportunity which we enjoy of hearing the gospel.

God was to bless the Jews, by turning them from their iniquities, ver. 26;—from which we learn,

60. That there can be no true happiness, where there is love of sin, or indulgence in it.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 12. Our own works have no merit, q. 8. (352.)

Ver. 15, 26. Christ rose from the dead, q. 13. (130.)

Ver. 16. God only can enable us to do any thing aright, q. 28. (352.)

Ver. 18. God appointed the way of salvation, q. 10. (85.)

Ver. 19. Repentance is required of sinners, q. 16.
(366.)

Ver. 22. Christ is the prophet of his people, 14.
(104.)

Ver. 23. All who reject Christ must perish, 25. (92.)

Ver. 26. We must turn from our iniquities, if we would be saved, 16, (380.)

DEVOTIONAL EXERCISE.

Adoration.—(12.) Thou, O Lord, art the God of Abraham, and of Isaac, and of Jacob, the God of our fathers.

Confession.—(13.) We confess that we have too often denied and refused Jesus our Redeemer, whom thou hast glorified. (14.) We have denied the Holy One and the Just; (15.) and have, by our sins, killed the Prince of life, whom thou dist raise from the dead.

Thanksgiving.—(18.) We thank thee that thou hast fulfilled thy gracious purposes for the redemption of sinners by the death and sufferings of Christ.—(25.) That thou hast promised that in him all the kindreds of the earth shall be blessed;—(26.) and that thou hast sent him to bless us, by turning us away from our iniquities.

Petition.—(19.) Enable us to repent that we may be converted, and that our sins may be blotted out, when the times of refreshing shall come from thy presence.—(22.) Enable us to hear and obey the commandments of our Lord; (23.) lest by neglecting to do so, we should at last be destroyed from among thy people.

ANALYSIS.

The *General Design* of Peter's Address is,
First, to point out to the Jews the extent of their guilt in their conduct to Christ,

Second, To induce them to repent and turn to God,
Introduction to the Address, ver. 12.

First, Peter explains to the Jews the nature and extent of their guilt in their conduct to Jesus.

- I. The greatness of their guilt,
 - i. As it regarded the dignity of Jesus whom they crucified.
 1. He is the Son of God, ver. 13.

2. He is the Holy One and the just, ver. 14.
3. He is the Prince of life, ver. 15.
4. He was honoured by God who raised him from the dead, ver. 15.
5. By his power this cure had been wrought, ver. 16.

ii. As it regarded the cruelty of their own conduct.

1. They delivered Jesus up to a heathen governor, ver. 13.
2. They denied him, when this heathen would have dismissed him, ver. 13.
3. They preferred a murderer to him, ver. 14.
4. They cruelly put him to death, ver. 15.

II. The only point of real, or supposed extenuation.

- i. They did it through ignorance, ver. 17.
- ii. God had determined the event for good, ver. 18.

Second, He endeavours to lead them to repentance and conversion.

- I. From the hope of pardon when the time of refreshing from God predicted by the prophets, should come, ver. 19, 20, 21.
- II. From the fear of punishment, as predicted by Moses, if they refused to hear, ver. 22, 23, 24.
- III. From their station in the church as the children of the prophets and of Abraham, ver. 25.
- IV. From God's kindness in giving them the first offer of salvation ver. 26.

— APPLICATION OF THE LESSONS.

Ver. 12. Of what should we give God the glory ? l. 53.

Ver. 13. Who are the greatest enemies to God and holiness ? l. 54.

Ver. 14. When is the approbation of men of no value ? l. 55.

Ver. 16. Of what ought we not to be rash in judging ? l. 56.

Ver. 17. What is due even to the most worthless and wicked ? l. 57.

Ver. 19. When is it that sinners are not warranted to expect forgiveness ? l. 58.

Ver. 23. What should we prize and improve ? l. 59.

Ver. 26. Where can there be no true happiness ? l. 60.

SECTION VIII.

Imprisonment of Peter and John.—Acts iv. 1—12.

CATECHETICAL EXERCISE.

Ver. 1. Who were speaking ? To whom were the apostles speaking ? *Who came upon the apostles ?*

2. At what were they grieved ? What had they been doing to the people ? What did they preach ? Through whom did they preach the resurrection ?

3. *What did they do to them?* Where did they put them? Till when did they put them in hold? When did they come upon them?

4. *What effect was produced by their preaching?* Who believed? How many believed?

5, 6. What happened on the morrow? *Who were gathered together on the morrow?* Where were they gathered together?

7. Where were the apostles put? In the midst of whom were they put? *What did the council ask at them?*

8. Who spake? With what was he filled? Who was filled with the Holy Ghost? To whom did he address himself?

9. If he was examined of what? To whom had the good deed been done? What had been done to the impotent man?

10. To whom did Peter desire this should be known? *By whose name did Peter say the miracle had been done?* What had they done to Jesus? What had God done to him? By whom did that man stand before them whole?

11. What had been set at nought? By whom had this stone been set at nought? What had this stone become? *What had become the head of the corner?*

12. What is in no other? In whom is there salvation? What is there not given? Among whom is there no other name given? *For what purpose is there no other name given under heaven but that of Jesus?*

EXPLANATIONS.

Ver. 1. *Captain of the temple,* One of the priests who had authority over the others who officiated in the temple. *Sadducees,* A sect among the Jews who denied a future state.—2. *Grieved,* Vexed and sorry.—3. *In hold,* In prison. *Even-tide,* Evening.—4. *Howbeit,* Notwithstanding, nevertheless.—6. *Kindred,* Family or relations.—9. *Impotent,* Lame.—11. *Set at nought,* Treated with contempt, and rejected. *You builders,* You who are employed to build up the spiri-

tual church of God. *Head of the corner, The principal connecting stone in the fabric.*

LESSONS.

The success of the apostles enraged the priests and Sadducees, ver. 1 ;—from which we learn,

61. That the more successful the people of God are in teaching truth and in opposing error, the more opposition and persecution may they expect from hypocrites and sinners.

The Sadducees opposed, and persecuted the apostles, because their opinions did not agree with those doctrines which the apostles taught, ver. 2 ;—from which we learn,

62. That our opinions should always be founded on the Scriptures, lest we be tempted to oppose in others the truths of God.

At the time the apostles were persecuted, their hearers believed, ver. 4 ;—from which we learn,

63. That the feelings or outward circumstances of ministers or teachers, are no rule by which to judge of the success of their labours.

The priests and Sadducees inquired, not about the doctrines of the apostles, but only about their authority, ver. 7 ;—from which we learn,

64. That the religious inquiries of hypocritical and wicked men are not for the purpose of knowing the truth, but of opposing it.

Peter answered his persecutors with respect, ver. 8 ;—from which we learn,

65. That improper or unjust conduct in others, will not excuse a neglect of duty in us.

God exalted Jesus whom the priests rejected, ver. 11 ;—from which we learn,

66. That they who are approved of, and honoured by God, need not be grieved when they are rejected by men.

There is salvation in none other but in Christ, ver. 12;—from which we learn,

67. That we should seek salvation in Christ alone.
otherwise we must perish.

DOCTRINES PROVED AND ILLUSTRATED.

Ver. 2. Man by nature are enemies to God, 6. (75.)

Ver. 2. There shall be a resurrection from the dead,
27. (190.)

Ver. 4. Faith is necessary to salvation, 16. (365.)

Ver. 10. Christ was crucified, 12. (127.)

Ver. 10. Christ rose from the dead, 13. (190.)

Ver. 12. There is salvation in none but Christ, 17.
(92.)

DEVOTIONAL EXERCISES.

Confession.—We confess, O Lord, that we have too often by our sins (10.) crucified our Lord afresh, and put him to open shame; (11.) setting at naught that stone which thou hast made the head of the corner.

Thanksgiving.—We thank thee that (10.) in Jesus Christ, who was crucified for our sins, and whom thou didst raise from the dead, there are power and grace to make wounded and perishing sinners whole. (12.) That while there is none other name under heaven by which we may be saved, there are salvation and grace in him.

Petition.—(4.) May we, who hear thy word, believe, (7.) diligently inquiring into the wonders of thy power; (8.) and being filled with the Holy Ghost may we be bold in the cause of Christ, even in the midst of his enemies. (11.) Keep us from setting at naught that stone, which thou hast made the head of the corner; (12.) and enable us to seek salvation in Christ alone, since there is none other name given under heaven whereby we must be saved.

APPLICATION OF THE LESSONS.

Read ver. 1 and say, For what may the people of God expect persecution ? lesson 61.

Ver. 2. Upon what should our opinions be founded? l. 62.

Ver. 4. By what is the success of ministers or teachers not to be judged? l. 63.

Ver. 7. For what purpose do hypocritical and ungodly men enquire into religion? l. 64.!

Ver. 8. What will improper conduct in others not do with respect to us? l. 65.

Ver. 11. Who need not be grieved when they are rejected by men? l. 66.

Ver. 12. What shall happen to those who seek salvation in any other but in Christ? l. 67.

SECTION IX.

Conduct of the Priests and Sadducees.—Acts iv. 13—22.

CATECHETICAL EXERCISE.

Ver. 13. *WHAT did the priests and Sadducees see? Whose boldness did the priests and Sadducees take notice of? What did they perceive? Who were unlearned and ignorant men? What did they do? What made them marvel? Of what did they take knowledge? With whom had the apostles been?*

14. *Who was standing with them? What could they not say? Why could they say nothing against the miracle?*

15. *Whither did they command them to go? Who were to go aside? Out of what were the apostles put aside? What did they do among themselves?*

16. *What did the priests and Sadducees say to each other? What did they say had been done by them? To whom did they say this was manifest? What could they not do?*

17. *What did they resolve to do? Why did they resolve to threaten them? About what were they not to speak?*

18. Whom did they call? *What did they command them not to do?* In whose name were they not to teach?

19. Who answered them? *What did Peter say to them?* Who were to judge? Of what were they to judge?

20. What could they not do? Of what things must they speak? Who had seen and heard these things?

21. *What did the council do farther?* Whom did they let go? What could they not find? Of what were they afraid? What did all men do? For what did the people glorify God?

22. How old was the man? Who was above forty years old?

EXPLANATIONS.

Ver. 13. *Boldness*, Courage and daring. *Marvelled*, Wondered. *Took knowledge of them*, Perceived or were convinced.—15. *Conferred*, talked together.—16. *Notable*, Remarkable, worthy of notice. *Manifest*, Clearly seen, evident.—17. *Henceforth*. From this time.—21. *Glorified God*, Gave God glory or praise.

LESSONS.

Peter and John were bold in the cause of God, ver. 13;—from which we learn,

68. That we ought never to be afraid or ashamed, in the service of God.

The apostles were considered unlearned and ignorant men, ver. 13;—from which we learn,

69. That the knowledge of divine things, is considered by the men of the world, as ignorance and vulgarity.

They took knowledge of them that they had been with Jesus, ver. 13;—from which we learn,

70. That the example and teaching of Christ, should always be conspicuous in the lives of his people.

The council was convinced and silenced, but not converted, ver. 14;—from which we learn,

71. That conviction is not always followed by con-

version. We may be convinced of our sin, and yet the will and the heart may remain unchanged.

The apostles were put out, while the council debated, ver. 15;—from which we learn,

72. That the presence of good men, is always a check upon the wickedness of the ungodly.

They commanded and threatened, but were not allowed to punish the apostles, ver. 18;—from which we learn,

73. That God will restrain his enemies, and protect his people, when he sees it to be good.

The conduct of the council appeared unreasonable, even when they themselves were the judges, ver. 19;—from which we learn,

74. That the conduct of the wicked will be condemned even by themselves.

The apostles openly declared their resolution to obey God, ver. 19, 20;—from which we learn,

75. That we should never for a moment hesitate in preferring our duty to God to the commandments of men.

Those things which provoked the council, led all others to glorify God, ver. 21;—from which we learn,

76. That it is the grace of God alone which maketh one man to differ from another. The same miracle is by his communicated grace, made to some the instrument of conversion; but this grace being withheld from others, they are left to turn it to their own destruction.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 18. We can do nothing of ourselves, q. 23.

(162.)

Ver. 17. We are naturally enemies to God. q. 6. (75.)

Ver. 19. We are to obey God from a principle of love, q. 16. (207.)

Ver. 20. We are fearlessly to speak the truth, q. 20. (335.)

Ver. 21. The people of God will love to think of him, q. 19. (200.)

DEVOTIONAL EXERCISE.

Confession. We confess, O Lord, (14, 15, 16, 17.) that though thy will has been so plain to us, that we could not deny nor gainsay it, yet we have rejected it, opposed it, and have too often been ready to reproach or persecute those who have declared it to us.

Thanksgiving. We thank thee (21.) that all our enemies are in thy hand, and that when thou pleasest, thou wilt restrain or prevent them from persecuting or opposing us.

Petition. Grant unto us (19.) all boldness to speak thy word, and to maintain thy cause; that our enemies may take knowledge of us that we have been with Jesus,—(19.) May we hear thy commandments, and obey thee rather than men; (20.) and be ready at all times, when called upon in duty, to speak the things which we have seen and heard,—(21.) and to glorify thee for what thou hast done.

APPLICATION OF THE LESSONS.

Ver. 13. When ought we never to be afraid or ashamed? lesson 68.

Ver. 13. In what light is the knowledge of divine things held by the men of the world? l. 69.

Ver. 13. What should appear in the lives of Christ's people? l. 70.

Ver. 14. What does not always follow conviction? l. 71.

Ver. 15. What is always a check upon the wickedness of the ungodly? l. 72.

Ver. 18. What will God do to the enemies of his people? l. 73.

Ver. 19. What judgment will the wicked pass on their own conduct, l. 74.

Ver. 19, 20. What should we not hesitate to do ! l. 75.
 Ver. 21. What is it in conversion, that makes one man
 to differ from another ? l. 76.

SECTION X.

*Conduct of the Disciples to each other.—Acts
 iv. 23—37.*

CATECHETICAL EXERCISE.

Ver. 23. Who were let go ? *What did the disciples do when they were let go ?* What did they report ? To whom did they report these things ?

24. Who heard that ? *What did the disciples do when they heard the apostles' report ?* Who did they say God was ? What had God made ?

25. What had God said ? By whose mouth had God said this ? Who raged ? What did the people imagine ?

26. *Who had stood up ? Who were gathered together ? Against whom did this prophet say the rulers and kings had combined ?*

27. Whom had God anointed ? Who had gathered themselves together ? Against whom had Herod, Pilate, and the others gathered themselves ?

28. *What had Pilate, Herod, and the others combined to do ?* Whose hand and counsel had determined these things ? When had God determined these things to be done ?

29. What did they pray God to behold ? What did they pray God to grant ? *In what manner did the disciples wish to speak God's word ?*

30. For what purpose did they wish God to stretch out his hand ? What did they wish to be done ? *By whose name did they wish signs and wonders to be done ?*

31. What happened while they were praying ? What was spoken ? With what were they filled ?

What did they speak? In what manner did they speak the word?

32. *What is here said of the multitude that believed?* Who were of one heart and one soul? What did they not say of the things which they possessed? What had they in common?

33. Of what did the apostles give witness? In what manner did the apostles give witness of the resurrection of Christ? What was upon them? *Upon whom was great grace?*

34. What is said of their not lacking? Who did not lack? *What did those who had houses or lands do?* What did they do with the prices?

35. At whose feet did they lay the prices? What was made? To whom was distribution made? In what manner was distribution made?

36, 37. Who sold his land? What did the apostles call him? What is the meaning of Barnabas? Of what tribe was Barnabas? Of what country? What did he do with the price of his land?

EXPLANATIONS.

Ver. 23. *Reported, Told.*—24. *One accord,* At the same time.—25. *Heathens,* Worshippers of false gods. *Imagine vain things,* Suppose or fancy things which were not true.—28. *Thy counsel determined.* What God had himself resolved should be done.—32. *One heart and one soul,* Loved one another, and cared for each other as much as for themselves. *Had all things common,* Each had a share of that which formerly belonged to others.—33. *Great grace,* Much of the favour and loving-kindness of God were shown to them.—34. *Lacked,* Wanted any thing.—35. *Distribution was made,* A portion was given.

LESSONS.

The apostles when let go, returned to their company, ver. 28;—from which we learn,

77. *That we should always choose the company of*

God's people. Circumstances may keep us from them for a time, but when these are removed, we should seek their fellowship again.

The report of the apostles, led the disciples to prayer, ver. 24;—from which we learn,

78. That every communication from the people of God, or change in the circumstances of providence should lead us to prayer.

The Jews, by their malice and wickedness, were forwarding the designs of God, ver. 28;—from which we learn,

79. That the conduct of the wicked does, without their knowing it, work out the purposes of God.

The disciples did not pray for exemption from trials but for grace to do their duty, ver. 29;—from which we learn,

80. That we ought never to be so anxious for the removal of trouble, as for the sanctified use of it.

The disciples did not pray for revenge upon their enemies, but for the healing influences of God's grace and spirit, ver. 30;—from which we learn,

81. That for our enemies, we should ask repentance rather than punishment.

The mutual prayer of the disciples was answered, ver. 31;—from which we learn,

82. That God especially hears the social and combined prayers of his people, and will in due time give them an answer.

The disciples were of one heart and of one soul, ver. 32;—from which we learn,

83. That though God's people cannot always be of one mind, they should always be of one heart. Difference of opinion on lesser points, should never disturb the exercise of that charity which never faileth.

The disciples supplied the wants of their needy brethren, ver. 32;—from which we learn,

84. That brotherly love and affection should not consist in words only, but should be exhibited also in the conduct.

God bestowed great grace upon all the disciples,
ver. 33;—from which we learn,

85. That when we faithfully attend to the outward duties, God will give us the inward grace necessary to perform them.

The disciples were willing to part with all their worldly possessions, ver. 34;—from which we learn,

86. That a right and enlarged view of the pleasure of religion, will lead us to despise the things of the world.

Distribution was made according as every man had need, ver. 35;—from which we learn,

87. That contentment is our daily duty. God who provides for us, gives us what we need, and we have use for no more.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 24. God made all things, q. 1. (40.)

Ver. 25. Men are enemies to God, q. 6. (75.)

Ver. 27. God has appointed Jesus to be the Saviour, q. 10. (92.)

Ver. 28. God has foreordained all things, q. 2. (37.)

Ver. 32, 35. We must be kind to our fellow men, q. 20. (201.)

Ver. 33. Christ rose from the dead, q. 13. (130.)

Ver. 33. God has promised his grace in the use of means, q. 24. (368.)

DEVOTIONAL EXERCISE.

Adoration, 24, 25, and 26.—Pleading, 29, 30.—Petition, 26, 27, 28, and 29. All which being already in the form of prayer, need not be repeated.

Petition. Grand Lord, that (31.) we all may be filled with the Holy Ghost, and be enabled to speak thy word with boldness.—(32.) Enable us to be of one heart and one soul, ready to communicate to the wants of our brethren, and may great grace be upon us all.

APPLICATION OF THE LESSONS.

Ver. 23. With whom should we desire to associate?
lesson 77.

Ver. 24. What should lead us to prayer? l. 78.

Ver. 28. What will the malice of the wicked do to themselves? l. 79.

Ver. 29 For what ought we to be most anxious in the midst of trouble? l. 80:

Ver. 30. For what ought we to be most desirous for our enemies? l. 81.

Ver. 31. What prayers does God specially hear and answer? l. 82.

Ver. 32. What should Christians be to each other?
l. 83.

Ver. 32. How should brotherly love be shown? l. 84.

Ver. 33. What may we expect in the faithful performance of outward duties? l. 85.

Ver. 34. What will lend us to despise the things of the world? l. 86.

Ver. 35. Why should we be contented with what God gives us? l. 87.

SECTION XI.

Death of Ananias and Sapphira.—Acts. v. 1—16.

CATECHETICAL EXERCISE.

Ver. 1. What man is here mentioned? What was the name of his wife? What did they do?

2. What did Ananias and Sapphira keep back? Part of what price did Ananias keep back? Who was

privy to this? What did Ananias bring? What did he do with it when it was brought?

8. Who spoke to him? *What did Peter say to Ananias?* Who had filled his heart? What had he done to the Holy Ghost? What price did he keep back?

4. Whose was the price? What was in his own power? When was the price in his own power? Where had he conceived this thing? *To whom had Ananias lied?*

5. Who heard these words? Whose words did he hear? Who fell down? *What happened to Ananias?* What happened to those who heard these things? On whom did great fear come?

6. Who arose? Who was wound up? What did they do with him?

7. Who did not know of this? What did his wife do? When did she come in? *Who came in about three hours after?*

8. Who spoke to her? To whom did Peter answer? *What did Peter ask at her?* What answer did she make to this?

9. What had they agreed to do? Who had agreed to tempt the Spirit of the Lord? Who did he say were at the door? What would they do?

10. *What happened to her?* What did she yield up? Who came in? What did they find? What did they do? Where did they bury her?

11. *What effect had these deaths on the Church?* What came upon the church? Upon whom did fear come besides on the Church?

12. What were done by the hands of the apostles? Among whom were the signs and wonders wrought? By whom were they wrought? Where were they all?

13. *Who durst not join themselves to them?* To whom durst no man of the rest join himself? What did the people do? Whom did they magnify?

14. What is here said of believers? To whom were they added? How many were added to the Lord? Multitudes of what?

15. *Whither did they bring the sick?* What were brought into the streets? On what did they lay them? Why did they lay the sick in the streets? What did they wish to overshadow them?

16. What came out of the cities? Out of what cities did the multitudes come? What did they bring? With what were they vexed? *What was done to the sick and diseased?*

EXPLANATIONS.

Ver. 1. *Possession*, A house or lands.—2. *Privy to it*, In the secret.—4. *Conceived*, Thought of such a thing.—5. *Gave up the Ghost*, His soul left the body; he died.—6. *Wound him up*, Wrapped him in his clothes.—9. *Tempt*, to try, or provoke.—10. *Straight way*, Immediately. *Yielded*, Gave up.—12. *Solomon's Porch*, A covered place belonging to the temple.—13. *Durst no man*, No man dared, or had the boldness. *Join*, Profess to be one of them. *Magnified them*, Spoke much in their praise.—14. *Multitudes*, Great numbers.—15. *Insomuch*, To such a degree. *Couches*, Long seats, or temporary beds. *Overshadow*, Come upon them.—16. *Folks*, People. *Vexed*, Much troubled.

LESSONS.

The love of praise and not the love of God, made Ananias sell his possession, ver. 1;—from which we learn,

88. That virtuous acts from improper motives, are both sinful and dangerous.

Ananias profess to give all to God, while his love of money constrained him to keep back a part, ver. 2;—from which we learn,

89. That we should guard against the love of money, lest it cause the ruin of our souls. “Money is the root of all evil.”

God saw the hypocrisy and falsehood of Ananias, and exposed them, ver 3;—from which we learn,

90. That God cannot be deceived ; and will sooner or later punish all falsehood and lies.

The lie was not so much made to man, as it was to God, ver. 4 ;—from which we learn,

91. That every attempt at deception, is a denial of, or an insult to, the all-seeing God.

The punishment of Ananias the pretended friend, and not of Annas the open enemy of the gospel, was chosen by God as a warning for others, ver. 5 ; from which we learn,

92. That the sin of hypocrisy is more heinous in the sight of God, than that of open profligacy. “I would thou wert cold or hot.”

Sapphira persevered in her lie, because she knew not what was done, ver. 7 ;—from which we learn,

93. That ignorance, or want of faith in the displeasure of God at sin, is one fruitful cause both of concealed hypocrisy and open wickedness.

Sapphira died as well as her husband, ver. 10 ;—from which we learn,

94. That they who have been seduced to sin, will, unless they repent, be also made partakers in their seducer’s punishment.

Ananias’s death prevented much hypocrisy, ver. 13 ;—from which we learn,

95. That just punishment inflicted by God on one, is real mercy to many. When his judgments are abroad on the earth, his people learn righteousness.

The keeping back of false professors, increased the number of believers, ver. 14 ;—from which we learn,

96. That hypocrisy, and a false profession of religion by worldly men, are detrimental to the spread of true godliness.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 3. God knows all things, q. 2. (18.)

Ver. 4. We should speak the truth, q. 20. (335.)

Ver. 12. We should meet for public worship, q. 20.
(398.)

DEVOTIONAL EXERCISE.

Confession. We confess, O Lord, (2.) that we are too ready to divide our affections between thee and the things of time; (3.) to give heed to the suggestions of Satan, and to cling to the world.

Petition.—Keep us, O Lord, (3.) from attempting to deceive thee, who knowest our ialmost thoughts; (5.) lest thy judgments should overtake us, and cut us off in the midst of our sins.—(9.) May we not be induced by others to join with them in their iniquities; or, if seduced, (10.) may we see our danger, and turn again to the Lord before it be too late. Keep men (13.) from hypocrisy, and from making false professions of attachment to thee; (14.) that believers may be the more added unto the Lord; (16.) and may all our spiritual diseases be mitigated or removed.

APPLICATION OF THE DOCTRINES.

Ver. 1. What are virtuous acts from improper motives? lesson 88.

Ver. 2. What about money should we guard against?
l. 89.

Ver. 3. Who cannot be deceived? l. 90.

Ver. 4. What is every attempt at deception? l. 91.

Ver. 5. What sin is more heinous than open profli-gacy? l. 92.

Ver. 7. What is a fruitful cause of sin? l. 93.

Ver. 10. What shall happen to those who have been seduced to sin, if they do not repent? l. 94.

Ver. 13. What good does the punishment of some do to others? l. 95.

Ver. 14. What are detrimental to the spread of true godliness? l. 96.

SECTION. XII.

The Apostles Imprisoned.—Acts v. 17—28.

CATECHETICAL EXERCISE.

Ver. 17. Who rose up? Who rose up with the High Priest? Of what sect were they? With what were they filled? *Who were filled with indignation?*

18. On whom did they lay their hands? Who laid their hand on them? *What did they do with the apostles?* Where did they put them?

19. Who opened the prison-doors? Whose angel opened the prison doors? What did the angel do when he had opened the prison-doors? *Who brought them forth from the prison?*

20. What did the angel bid them do? Whither were they to go? What were they to do in the temple? To whom were they to speak? About what were they to speak to the people?

21. *Whither did the Apostles go?* When did they go to the temple? What did they do in the temple? Who came? What did they call? What senate did they call? Whither did they send? For what purpose did they send to the prison?

22. Whither did the officers come? Whom did they not find? Where did they not find the apostles? What did they do when they could not find them?

23. *What did the officers who were sent for the Apostles say when they returned?* In what state did they find the prison? How did they find the keepers? What did they find when they opened? Within what did they find no man?

24. Who heard these sayings? *What effect was produced on the council?* What did they doubt?

25. To whom did one come? For what purpose did he come? *What was told them?* Where were

the men standing? What were they doing in the temple? Whom were they teaching?

26. Who went there? Who went with the captain? Whom did they bring? In what manner were the apostles brought? Why did they bring them without violence? Of what were they afraid?

27. Where were the apostles set? When did they set them before the council? Who spoke to them?

28. What had the council commanded? In what name were they not to teach? What had the Apostles done? What had they filled with their doctrine? What did they say the apostles intended?

EXPLANATIONS.

Ver. 17. *Sadducees*, A sect among the Jews who did not believe in a state of existence after death. *Indignation*, Great anger.—20. *Words of this life*, Truths of the gospel.—21. *Senate*, The whole Jewish Sanhedrim.—24. *Whereunto this would grow*, What would come of all this.—28. *Straightly*, Strictly, —*In this name*, In the name of Jesus. *Doctrine*, The truths which you are teaching. *This man's blood*, The guilt of having put Jesus to death.

LESSONS.

The success of the gospel filled the high priest with indignation, ver. 17;—from which we learn,

97. That the enemies of God are strangers to peace. They are equally miserable, whether their designs succeed or misgive.

The apostles were imprisoned by men, but were delivered by God, ver. 18, 19;—from which we learn,

98. That they who are kept by God are always safe. The wrath of men he makes to praise him, and the remainder thereof he doth restrain.

The apostles were commanded by the angel to declare publicly the whole message of God, ver. 20;—from which we learn,

99. That we must receive the whole and entire will of God; not adopting one part, and rejecting another.

The apostles went early in the morning to fulfil the command of God, ver. 21;—from which we learn,

100. That when we know our duty, we ought to allow of no delay in performing it.

The council and the senate were called, but their prisoners were gone, ver. 22;—from which we learn,

101. That all who fight against God, will successively find themselves disappointed, defeated, and ruined.

The priests, contrary to their own judgments, rashly persevered, ver. 24;—from which we learn,

102. That to trifle with sin, or to stifle early convictions, is both wicked and dangerous. “He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.”

The violence of the priests was restrained by the fear of being stoned, ver. 26.—from which we learn,

103. That God can accomplish his purposes, and protect his people from violence by whatever means he chooses. Those who will not be restrained by the fear of hell, he can restrain by the fear of poverty, of disgrace, or of death.

The apostles who had just been delivered by an angel, cheerfully submitted to be tried by men, ver. 27;—from which we learn,

104. That faith in the presence and protection of God, will make the power and malice of man appear utterly insignificant and contemptible.

The high priest again preferred his own commands, to those of the Almighty, ver. 28;—from which we learn,

105. That there is no bounds to the infatuation of

sin. He who had just seen the prison opened by the power of God, can yet oppose to it his own authority and power.

The Jews gloried in the murder of Christ at the time, and yet were alarmed at the apostles speaking about it to the people, ver. 28;—from which we learn,

106. That though men now glory in sin, they will be made to tremble at its consequences.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 20. We should fearlessly speak the truth, q
20. (335.)

DEVOTIONAL EXERCISE.

Adoration. 'Thou (19.) canst open the prison doors to thy people, and canst defeat the malice of thine enemies? (24.) restraining their wrath, confounding their counsels, and (26.) compelling them to respect those who are protected by thee.'

Petition.—(17.) Preserve us from the rage and indignation, of our enemies.—(19.) Give us confidence in thy care; and do thou support and deliver us at all times. May the knowledge of thy presence (20.) lead us fearlessly to do what thou hast put into our hands to perform.

APPLICATION OF THE LESSONS.

Read ver. 17, and say, Who are strangers to peace?
lesson 97.

Ver. 18, 19. Who are always safe? l. 98.

Ver. 20. How much of God's message should we wish to receive? l. 99.

Ver. 21. In what should we allow of no delay? l. 100.

Ver. 22. What shall happen to those who fight against God? l. 101.

Ver. 24. What is wicked and dangerous? l. 102.

Ver. 26. In what manner does God sometimes protect his people? l. 103.

Ver. 27. In what light do they who feel themselves under the protection of God, look upon the power and malice of men? l. 104.

Ver. 28. To what is there no bounds? l. 105.

Ver. 28. Who will be made to tremble at the consequences of sin? l. 106.

SECTION XIII.

Deliberations of the Jewish Council.—Acts v. 29—42.

CATECHETICAL EXERCISE.

Ver. 29. Who answered the council? What did Peter and the other apostles answer? *Whom did the apostles say they should obey?* In preference to whom should they obey God?

30. Who did the apostles say had been raised up? By whom was Jesus raised up? *What had the Jews done to Christ?* Whom had they slain and hanged on a tree?

31. Whom did God exalt? With what had God exalted Christ? *What had God exalted Christ to be?* What was Jesus to give? To whom was Christ to give repentance? What was he to give besides repentance?

32. What were the apostles? Of what were the apostles witnesses? Who witnessed to these things besides the apostles? To whom had God given the Holy Ghost?

33. *What effect had the answer of the apostles upon the council?* To what were they cut? What did they do? Whom did they intend to slay?

34. Who stood up? *What was Gamaliel?* Of what was Gamaliel a doctor? Among whom was he had in reputation? What had Gamaliel command to be done?

35. How did Gamaliel address the council? *Of what did Gamaliel bid the council take heed?*

36. Who did Gamaliel say rose up? When did Theudas rise up? What did Theudas do when he rose up? How many joined Theudas? *What became of Theudas?* What became of his followers?

37. Who rose up after Theudas? When did Judas of Galilee rise up? What did he draw after him? What became of Judas of Galilee? What became of his followers?

38. What were the council to do? Whom were they to let alone? *What reason did Gamaliel give why the council should let the apostles alone?* If it was of men, what would become of it?

39. If it was of God, what could they not do? What would they be doing if they attempted to overthrow it?

40. Who agreed? To whom did the council agree? Whom did they call? *What did the council do to the apostles before they dismissed them?* What did they command? In whose name were they not to speak? What did they do when they had beaten the apostles, and given them this command?

41. From what did the apostles depart? *At what did the apostles rejoice?* For whose name had they suffered shame?

42. *What did the apostles do daily?* Where did they preach? Whom did they preach? When did they teach and preach Jesus Christ?

EXPLANATIONS.

Ver. 30 —*Slew, Killed, put to death.*—31. *Repentance,* A sense of, and sorrow for sin.—33. *Cut to the heart.* Tortured in their minds, and greatly enraged.—34. *Had in reputation,* Considered to be a wise man. *A little space,* A little time.—35. *Take heed, Beware.* *As touching,* Concerning.—36, 38. *Brought to naught,* Died away, and was not heard of again.—37. *Dispersed,* Scattered.—38. *Refrain from,* Do not interfere with.—39. *Haphly,* Perhaps.

LESSONS.

The apostles preferred obedience to God, rather than to man,
ver. 29; from which we learn,

107. That nothing should be allowed to retard or prevent submission to the authority or command of God.

Christ has been exalted to give repentance as well as pardon;
ver. 31:—from which we learn,

108. That we should seek from Christ true repentance, and the forgiveness of our sins.

God gives the Holy Ghost to them who obey him, ver. 32;—
from which we learn,

109. That every sinner who sincerely and constantly aims at obedience to God, may expect to receive the gift of the Holy Ghost.

The convictions of the Jews led them to greater and more aggravated sin, ver. 33;—from which we learn,

110. That the convictions of the wicked will always drive them farther from God.

Gamaliel advised the Jews to be cautious in opposing the apostles, ver. 35;—from which we learn,

111. That we should be very cautious in injuring the servants of God.

Every false religion will come to naught, ver. 38;—from
which we learn,

112. That our religious opinions should be founded solely on the word of God:

Those who oppose religion fight against God, ver. 39;—from
which we learn,

113. That we should beware of opposing any of
God's commands, lest he at last destroy us.—We
cannot conquer God.

The murderous intention of the Jews was defeated by Ga-
maliel, ver. 40;—from which we learn,

114. That we should exert ourselves to defend the innocent against danger.

The disciples counted it an honour to suffer shame for Christ's sake, ver. 41;—from which we learn,

115. That we should rejoice in every opportunity of serving God, even when we are mocked, reproached, or persecuted for doing so.

The disciples persevered in the face of persecution, ver. 42;—from which we learn,

116. That no fear of consequences should deter us from doing our duty.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 29. We ought to obey God, q. 19. (205—207.)

Ver. 30. Christ rose from the dead, q. 19. (130.)

Ver. 30. Jesus was put to death by crucifixion, q. 12. (127.)

Ver. 31. Christ is a prince and king, q. 14. (116—120.)

Ver. 31. Christ is our Saviour, q. 10. (92.)

Ver. 31. Christ gives repentance and forgiveness, q. 29. (155.)

DEVOTIONAL EXERCISE.

Adoration.—Thou, O Lord, art (30.) the God of our fathers, who raised up Jesus, and (31.) exalted him with thy right hand, to be a Prince and a Saviour, to give repentance unto Israel, and the forgiveness of sins.

Thanksgiving.—We thank thee that (31.) thou hast exalted Jesus, our Lord, to be a Prince and a Saviour, to give repentance unto Israel, and the forgiveness of sins.

Petition.—May we always (29.) obey thee rather than men; and do thou grant unto us, through Jesus Christ, (31.) repentance, and the forgiveness of our sins.—Pour out upon each of us (32.) the influences of thy Holy Spirit, which thou bestowest on all them that obey thee.—May we (35.) always take heed what we intend against any who are called by

thy name, or profess to spread abroad the knowledge of thy gospel, lest haply we be found to fight against thee; and may we be enabled under all our trials and persecutions, to suffer with resignation and patience, (41.) rejoicing that we are counted worthy to suffer shame for thy sake.

APPLICATION OF THE LESSONS.

Read ver. 29. and say, To what should we at all times submit? lesson 107.

Ver. 31. From whom do we receive true repentance? l. 108.

Ver. 32. What may they expect who sincerely and constantly aim at obedience to God? l. 109.

Ver. 33. What is the effect of conviction in the wicked? l. 110.

Ver. 35. What should we be in reference to God's people? l. 111.

Ver. 38. On what should our religious opinions be founded? l. 112.

Ver. 39. What should we beware of doing to God's commands? l. 113.

Ver. 40. Against what should we try to defend the innocent? l. 114.

Ver. 41. In what should we rejoice? l. 115.

Ver. 42. What should not prevent us from doing our duty? l. 116.

SECTION XIV.

The Care of the Poor, and Apprehension of Stephen.
Acts vi. 1—15.

CATECHETICAL EXERCISE.

Ver. 1. What was multiplied in those days? What arose? Who murmured? Against whom did they murmur? At what did the Grecians murmur against

the Hebrews? Who were neglected? In what were the widows neglected?

2. Whom did the twelve call unto them? What was not reason? What should they not leave? What should they not serve?

3. *What were the disciples to look out?* From among whom were they to look out these men? How many were they to look out? Of what were the seven men to be full? Over what were these men to be appointed?

4. *To what were the apostles to give themselves?* Who were to do this? In what manner were they to give themselves to the ministry of the word and to prayer?

5. What pleased the multitude? *Whom did the people choose?* What is said of Stephen? What was Nicolas?

6. Whom did the people set before the apostles? *What did the apostles do to these men?* What did the apostles do before laying their hands on them?

7. What increased? What multiplied? Where did the number of the disciples multiply? Who were obedient to the faith?

8. *What did Stephen do among the people?* Of what was Stephen full?

9. What arose? Of what synagogue were these men? Of what countries were they? What did these men do? *Who disputed with Stephen?*

10. What were they not able to resist? By what did Stephen speak? Who could not resist this?

11. *What did these people who disputed with Stephen, do?* *What did they suborn men to say?* Against whom did they say they had heard him speak blasphemous words?

12. Whom did they stir up? What did they do to the people, the elders, and the Scribes? Upon whom did they come? What did they do when they had caught him? *To whom did they bring Stephen?*

13. What did they set up? What did the false

witnesses say? What did they say he ceased not to do? *Against what did they say Stephen had spoken blasphemous words?*

14. *What had they heard Stephen say?* What was to be destroyed? What were to be changed? Who had delivered these customs unto them?

15. Who looked? On whom did they look? In what manner did they look on Stephen? What did they see? *Whose face was as the face of an angel?*

EXPLANATIONS.

Ver. 1. *Multiplied*, Increased in number. *Murmuring*, Discontent. *Ministration*, Service, or supplying of necessaries.—2. *The twelve*, The twelve apostles.—*Serve tables*, Attend to the temporal wants of the people.—4. *Ministry of the word*, Preaching of the gospel.—5. *Proselyte*, A convert.—7. *Obedience to the faith*, Made a public profession of the gospel.—9. *Synagogue of the Libertines*, A place of worship belonging to a Jewish sect, called the Libertines.—11. *Suborned men*, Procured men by unlawful means.—*Blasphemous*, Wicked and profane.—12. *Stirred up*, Endeavoured to excite to mischief.—*Council*, The assembly of the Jewish rulers.

LESSONS.

Worldly interests sowed dissensions among the first Christians, ver. 1; From which we learn,

117. That we should never let the desire of worldly profit, or the fear of worldly loss, interfere with our spiritual improvement.

The apostles endeavoured immediately to heal the dissensions in the church, ver. 2;—from which we learn,

118. That we should do what we can to prevent divisions, and to promote peace among our brethren.

The men to be chosen by the people were to be of honest report, and full of the Holy Ghost, ver. 3;—from which we learn,

119. That all who are appointed office-bearers in the church should be good and pious men.

The apostles were to give themselves wholly to spiritual exercises, ver. 4;—from which we learn,

120. That gospel ministers should never allow themselves to be entangled by worldly concerns.

As the knowledge of the word increased, the number of believers multiplied, ver. 7;—from which we learn,

121. That the diffusion of religious knowledge is the principal means used by God for the conversion of sinners.

When the Jews refused to be convinced by the arguments of Stephen, they tried by force to silence him, ver. 11;—from which we learn,

122. That we should always be open to conviction.—They who at first resist the word, may soon be tempted to forsake or silence it.

The solemn warnings of God were made the subject of malicious accusation, ver. 14;—from which we learn,

123. That we should always beware of misapplying Scripture, or of using its truths for improper purposes.

Stephen's face in the midst of his enemies, appeared like that of an angel, ver. 15;—from which we learn,

124. That no earthly dignity can be compared to that of a humble Christian, maintaining the cause of God in the midst of his enemies.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 11. When in a state of nature, we all hate God, and are his enemies, q. 6. (75.)

DEVOTIONAL EXERCISE.

Petition.—Grant, Lord, that (1.) the number of thy true disciples may be multiplied; and (7.) thy

word greatly increased;—(10.) and may thine enemies not be able to resist the wisdom and the spirit of thy ministering servants.

APPLICATION OF THE LESSONS.

Read ver. 1, and say, What should never interfere with our spiritual improvement? lesson 117.

Ver. 2. What should we do when divisions arise in the church? l. 118.

Ver. 3. Who only should be appointed office-bearers in the church? l. 119.

Ver. 4. With what should gospel ministers not be entangled? l. 120.

Ver. 7. What is the principal instrument in the conversion of sinners? l. 121.

Ver. 11. To what should we always be open? l. 122.

Ver. 14. Of what should we beware with respect to Scripture? l. 123.

Ver. 15. To what can no earthly dignity be compared? l. 124.

SECTION XV.

First Part of Stephen's Defence.—Acts vii. 1—10.

CATECHETICAL EXERCISE.

Ver. 1. Who spoke to Stephen? What did the High Priest ask?

2. In what manner did Stephen address the council? Who appeared? To whom did God appear? Where did God appear to Abraham? Where did Abraham reside before he dwelt in Charran?

3. What did God bid him do? Who was to get out of his country? From whom was Abraham to go? Whither was Abraham to come? Who was to show him the land?

4. Out of what land did Abraham come? Where did Abraham dwell after coming out of the land of the Chaldeans? In what land did Abraham at last

dwell? When did Abraham remove into that land? In what place did Abraham's father die?

5. Where did Abraham get no inheritance? Not so much as what? What did God promise? What was to be given for a possession? *To whom did God promise to give Canaan?* When did God promise to give Canaan to Abraham? What had not Abraham as yet?

6. Who were to sojourn in a strange land? Where were they to sojourn? Into what were they to be brought? *For how long were Abraham's seed to be in bondage?* How were they to be treated?

7. Whom was God to judge? Who said that? *What were Abraham's seed to do after God had judged their oppressors?* What were they to do to God? Where were they to serve God?

8. *What covenant did God give to Abraham?* Who was Abraham's son? What was done to Isaac after he was born? When was he circumcised? Who was Isaac's son? Whom did Jacob beget?

9. Who were moved with envy? *What did the Patriarch's do to Joseph?* Into what was Joseph sold? Who was with Joseph?

10. From what was Joseph delivered? Who delivered Joseph? What were given to Joseph? In whose sight had Joseph favour and wisdom? What was Pharaoh? *What was Joseph made?* Over what was Joseph made governor?

EXPLANATIONS.

Ver. 1. *Hearken,* Pay attention and hear.—3. *Kin-dred,* Relations.—5. *Inheritance,* Property, or ownership.—6. *Sojourn,* Dwell for a certain time. *Bondage,* Slavery. *Intreat them evil,* Use them unjustly and cruelly.—8. *Covenant,* Agreement, or bargain. *Patriarchs,* Heads of families, or tribes.—9. *Envy,* Ill-will, or vexation at the good of another.

LESSONS.

Stephen answered his enemies with respect and courtesy, ver. 2;—from which we learn,

125. That we should be courteous and respectful to our superiors, even when they injure or oppress us.

Abraham was a stranger to God, till God made himself known to him, ver. 2;—from which we learn,

126. That salvation is altogether of grace.—The sinner will never seek God, till God seek the sinner.

Abraham was ordered to leave his country and his friends, ver. 3;—from which we learn,

127. That Christians must separate themselves from the world, and be ready to part with all for Christ's sake.

Abraham when called by God, willingly and immediately obeyed, ver. 4;—from which we learn,

128. That humble submission and ready obedience are the best evidences of genuine faith.

Abraham got no present inheritance when he obeyed God, ver. 5;—from which we learn,

129. That this world is neither the resting-place, nor the inheritance of God's people.

Abraham's seed were to be sorely afflicted before they were to be put in possession of the promise, ver. 6;—from which we learn,

130. That Christians must lay their account with trials and afflictions in this world.

Those who afflicted God's people were to be judged by God, ver. 7;—from which we learn,

131. That we ourselves should not seek revenge upon our enemies.—Vengeance is God's, and he will repay.

Joseph was sold by the patriarchs, ver. 9;—from which we learn,

132. That sin is a disgrace to any person or people. There is no name so venerable, and no character so high as not to be stained and dishonoured by sin.

God was with Joseph when he was young, ver. 9;—from which we learn,

133. That young people should seek the presence and guidance of God. “Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth.”

God delivered Joseph, whom his brethren sought to destroy, ver. 10;—from which we learn,

134. That no real evil can beset those whom God protects.

It was God who made Joseph governor of Egypt, ver. 10;—from which we learn,

135. That all honour comes from God. Man bestows it, but they in this are but God’s instruments.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 7. God will judge and destroy all his enemies, q. 14. (120.)

Ver. 10. God will keep his people from all real evil in this world; q. 26. (153.)

DEVOTIONAL EXERCISE.

Adoration.—Thou, O Lord, art (2.) the God of glory; who (9.) art with thy people in all their afflictions; (7.) Who judgest their enemies, and bringest them forth from their power, that they may serve thee without fear, in holiness and righteousness all the days of their life.

Petition.—May we submit to thy will in all things, and (3.) be ready, when thou requirest it, to leave our country and our kindred, for the place and people which thou mayest show us. And although thou (5.) mayest give us no inheritance upon earth, yet, with the promise of a better possession in a better country, and (9.) the hopes of thy presence and bless-

ing in all our troubles, may we be willing (6.) to sojourn in a strange land, till thou seest it good to deliver us out of our afflictions. And (7.) when, at any time, we are persecuted, either by our brethren or others, may (9.) thy presence direct and comfort us; and do thou bestow upon us that wisdom (10.) which will procure for us the favour of those among whom we dwell.

APPLICATION OF THE LESSONS.

Read ver. 2, and say, What should we always be to our superiors? lesson 125.

Ver. 2. Whether does the sinner seek God, or does God seek the sinner? l. 126.

Ver. 3. What should Christians do when called by God? l. 127.

Ver. 4. What are the best marks of genuine faith? l. 128.

Ver. 5. What is not the resting place or inheritance of God's people? l. 129.

Ver. 6. With what must Christians lay their account in this world? l. 130.

Ver. 7. What should we not seek upon our enemies? l. 131.

Ver. 9. What is a disgrace to any person or people? l. 132.

Ver. 9. Whose presence and guidance should young people seek? l. 133.

Ver. 10. What cannot beset those whom God protects? l. 134.

Ver. 10. From whom does all honour come? l. 135.

SECTION XVI.

Continuation of Stephen's Defence.—Acts vii. 11—21.

CATECHETICAL EXERCISE.

Ver. 11. What came? Over what countries did the dearth and affliction come? What did their fathers not find?

12. What did Jacob hear? Where was there corn? Whom did he send? *Whither did Jacob send his sons for corn?*

13. Who was made known? To whom was Joseph made known? What is said of Joseph's kindred?

14. *What did Joseph do to his father?* To whom did Joseph send? To whom did Joseph call his father? Whom did Joseph call besides his father? How many did he call?

15. Who went down to Egypt? *Where did Jacob die?* Who died in Egypt besides Jacob?

16. Whither were the patriarchs carried? Where were they laid? Of whom did Abraham buy the sepulchre? For what did he buy the sepulchre? Who was Emmor?

17. *Who grew and multiplied in Egypt?* When did the people grow and multiply in Egypt? What promise? What happened when the time of the promise drew nigh? To whom had God sworn this promise?

18. What arose? What is said of this other king? Whom did he not know?

19. *What did the king do who knew not Joseph?* With whom did he deal subtilely? What did he do to their fathers? What did they cast out? For what purpose did they cast out their young children?

20. Who was born? *When was Moses born?* What kind of a child was Moses? Where was Moses nourished three months?

21. *What did Pharaoh's daughter do to Moses?* When did Pharaoh's daughter take Moses up? As what did she nourish him?

EXPLANATIONS.

Ver. 11.—*Dearth*, Scarcity of food. *Affliction*, Suffering and trouble. *Sustenance*, Food.—14. *Three-score and fifteen*, Seventy-five, twenty being a score.—16. *Sepulchre*, Tomb, or burial place.—17. *Multiplied*, Grew numerous,—19. *Subtilely*, Cunningly.

evil intreated, Used them cruelly and unjustly.—20. Fair, Beautiful.—Nourished, Taken care of and nursed.

LESSONS.

God's people were, with the nations around them, visited with dearth, ver. 11;—from which we learn,

136. That Christians may expect to be visited with the common calamities of life. God will support them under them, but not always exempt them from them.

When Jacob heard where there was corn, he sent for a supply, ver. 12;—from which we learn,

137. That we should use all lawful means for the mitigation or removal of affliction.

Joseph relieved and provided for those who had sought his life, ver. 14;—from which we learn,

138. That we should heartily forgive our enemies, and embrace every opportunity of doing them good.

The Patriarch's obtained nothing in Canaan but graves, ver. 16;—from which we learn,

139.. That our homes are in heaven, and therefore we ought not to set our affections on the things of the world.

God remembered his promise to Abraham, and prepared for its fulfilment, ver. 17;—from which we learn,

140. That God will not neglect to fulfil his promises. Their accomplishment may, for wise reasons, be delayed for a time; but they will assuredly be completed. “The Lord is not slack concerning his promise.”

The forgetting of Joseph, who had saved their lives, was at last the Ruin of the Egyptians, ver. 18;—from which we learn,

141. That we ought never to be unmindful of past favours, or ungrateful to those who have done us good.

The deceit and ingratitude of the Egyptians ended in aggravated murder, ver. 19;—from which we learn,

142. That we ought to guard against the beginnings of sin. One sin indulged, ultimately brought destruction upon the Egyptians.

In the midst of the Hebrews' Afflictions, Moses was born, ver. 20;—from which we learn,

143. That we ought, in no situation, ever to doubt the care and the goodness of God. He regulates our afflictions; and we may be assured that at evening time it shall be light.

The casting out of Moses was the cause of his preservation, ver. 21;—from which we learn,

144. That God can overrule every event, however unpromising, for the good of his people.

Moses, the destitute son of a Hebrew slave, was, by the providence of God, raised to be the adopted son of a princess, ver. 21;—from which we learn,

145. That there is no state or destitution of misery which God cannot relieve. He often literally raiseth the poor out of the dust, that he may set him with princes.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 14. We ought to honour and obey our parents q. 20, (303, 304.)

DEVOTIONAL EXERCISE.

Thanksgiving.—We thank thee (11.) that thou hast not visited us with famine, or death, or affliction, but hast blessed us with the bounties of thy providence.

Petition.—May we feel our spiritual wants, (11.) and be convinced, that of ourselves we can find no sustenance. (12.) But knowing where spiritual food for the soul is to be found, may we apply to thee. (13.) Make known thyself to us, and in thy mercy

(14.) call us from our natural state of spiritual famine and death, to be fed and nourished by thy bounty and grace. And as we must all die, like the patriarchs, (15.) enable us to seek constantly, and earnestly to desire, as they did, a better country, that is, an heavenly.

APPLICATION OF THE LESSONS.

Read ver. 11. and say, With what may Christians expect to be visited? lesson 136.

Ver. 12. For the mitigation, or removal of what, should we use all lawful means? l. 137.

Ver. 14. What should we do to our enemies? l. 138.

Ver. 16. Where are our homes? l. 139.

Ver. 17. What will God do with respect to his promises? l. 140.

Ver. 18. Of what should we not be unmindful? l. 141.

Ver. 19. Against what should we be upon our guard? l. 142.

Ver. 20. What should we never doubt? l. 143.

Ver. 21. What can God do for the good of his people? l. 144.

Ver. 21. What can God do to the destitute? l. 145.

SECTION XVII.

Continuation of Stephen's Defence.—Acts vii. 22—36.

CATECHETICAL EXERCISE.

Ver. 22. *What kind of a man was Moses?* In what was he learned? In what was Moses mighty?

23. *What came into Moses's heart?* When did this come into the heart of Moses? Who were the brethren of Moses?

24. *What did Moses see?* What did Moses do to the man who suffered wrong? Whom did he avenge?

What did Moses do to the Egyptian who oppressed the Israelite?

25. What did Moses suppose? Who was to deliver them by the hand of Moses? What did the Israelites not do?

26. Unto whom did Moses show himself? When did he show himself to his brethren? What were they doing when he showed himself to them? What did Moses wish to do? What did Moses say to them?

27. *What did the Israelite do to Moses when he wished to make peace?* What did the Israelite ask at Moses?

28. What did he ask about Moses killing him? Whom did he say Moses had killed? When had he killed the Egyptian?

29. What did Moses do at this saying? *Whither did Moses flee?* What was Moses in the land of Midian? How many sons were born to Moses there?

30. *What appeared to Moses in the wilderness?* Where did the angel of the Lord appear to Moses? In what mount did the angel of the Lord appear to Moses? In what did he appear? Where was the flame of fire?

31. At what did Moses wonder? For what purpose did Moses draw near? What came to him? Where did the voice of the Lord come to him?

32. *What did God say to Moses?* Of whom was he the God? What did Moses do? What durst Moses not do?

33. What was Moses to put off? Why was he to put the shoes from off his feet? What was holy ground?

34. *What had God seen?* Whose affliction had God seen? What had God heard? For what purpose had God come down? What was God to do with Moses?

35. Whom had they refused? What had the Israelites said to Moses? *What did God send Moses to be?* By whose hand was Moses sent to be a judge and a deliverer?

36. *What did Moses do to the Israelites?* Where

did he bring them out? What did Moses show? Where did Moses show these wonders and signs? For how long did Moses show these signs and wonders?

EXPLANATIONS.

Ver. 24. *Avenged him*, Did him justice; punished his oppressor.—**26.** *Strove*, quarrelled among themselves. *Set them at one again*, Reconcile them to each other.

LESSONS.

Moses was reared and taught by the Egyptians, ver. 22;—from which we learn,

146. That God often employs his enemies in preparing instruments for the future good of his own people.

Moses willingly renounced the ungodly court of Pharaoh, to visit his poor brethren, and to become a sharer in their lot. ver. 23;—from which we learn,

147. That we should prefer the society of the pious poor to that of the ungodly rich. It is better to “choose,” like Moses, “to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

Moses defended his helpless and oppressed brother, ver. 24;—from which we learn,

148. That we should always be ready to assist those who require our help.

Moses tried to make peace between his brethren, ver. 26;—from which we learn,

149. That we should at all times endeavour to prevent quarrels, and to promote peace among those around us.

The Israelites quarrelled, although they were brethren, ver. 26;—from which we learn,

150. That it is peculiarly sinful, as well as disgraceful for brothers to quarrel with each other.

He who did his brother wrong, opposed and reproached Moses, ver. 27;—from which we learn,

151. **That they who are most in fault are generally most averse to make peace.**

The selfish wickedness of one Israelite deprived his brethren of the presence and help of Moses, ver. 29;—from which we learn,

152. **That the sin of one individual may cause the whole people of God to suffer.—Achan's sin made Israel fall before their enemies.**

Moses was forty years a humble shepherd, before he was called by God to deliver Israel, ver. 30;—from which we learn,

153. **That patient suffering, and humble and retired devotion, are better preparatives for the active service of God, than the splendour of courts, or the applause of men.**

Moses trembled at the presence of God, ver. 32;—from which we learn,

154. **That we ought always to approach the presence of the Almighty with reverence and godly fear.**

God had seen and heard all the sufferings of his people, ver. 34;—from which we learn,

155. **That God is never at any time either ignorant of, or indifferent to, the sufferings of his people.**

Moses, whom the Jews had rejected, was again sent back for their deliverance, ver. 35;—from which we learn,

156. **That our opposition to God always prolongs our sufferings without mitigating them.**

The deliverance of the Jews, though on account of their sins postponed, was at last most gloriously accomplished, ver. 36;—from which we learn,

157. **That though from weakness or wickedness, God's people may prolong and aggravate their own sufferings, yet God will at last change their hearts, and work their deliverance.**

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 23, 26. We should be honest and kind to all our fellow-men, q. 20. (328.)

Ver. 34, 36. God will deliver his people, q. 26. (118.)

DEVOTIONAL EXERCISE.

Adoration.—Thou, O Lord, (32.) art the God of our fathers, the God of Abraham and the God of Isaac, and the God of Jacob.

Petition.—May we always desire (23.) to visit our brethren in their affliction, to (25.) deliver them from their oppressors, and (26.) to promote the establishment of peace and harmony among them. (34.) Look thou in mercy upon the afflictions of thy people; hear their groaning, and come down to deliver them. (36.) Bring them, in thine own good time out of all their troubles, and safely conduct them to the land of their rest.

APPLICATION OF THE LESSONS.

, Read ver. 22. and say, What can God employ his enemies to do? lesson 146.

Ver. 23. To what should we prefer the society of the pious poor? l. 147.

Ver. 24. What should we do to those who require our help? l. 148.

Ver. 26. What is our duty as to making peace, and preventing quarrels? l. 149.

Ver. 28. In whom is quarrelling most sinful? l. 150.

Ver. 27. Who are generally most averse to peace? l. 151.

Ver. 29. What may the sin of one person cause? l. 152.

Ver. 30. What are good preparations for the active service of God? l. 153.

Ver. 32. How should we approach the presence of the Almighty? l. 154.

Ver. 34. What is God to the sufferings of his people?
l. 155.

Ver. 35. What prolongs our sufferings, without mitigating them? l. 156.

Ver. 36. What will God at last do to all his people?
l. 157.

SECTION XVIII.

Continuation of Stephen's Defence.—Acts vii. 37—50.

CATECHETICAL EXERCISE.

Ver. 37. *WHAT did Moses say God was to raise up? To whom did Moses say this? What did Moses say of the prophet whom God was to raise up? Of whom was God to raise up this prophet? To whom was he to be like? What were the people to do to this prophet?*

38. Who was in the church in the wilderness? With whom was Moses in the wilderness? Where did the angel speak to Moses? What did their fathers receive? For what purpose did Moses and their fathers receive the lively oracles?

39. What would their fathers not do? What did they do to Moses? *What did the Israelites do in their hearts?*

40. What did they say to Aaron? *What did the Israelites cause Aaron to make? What were the gods to do? What did they say about Moses?*

41. What did they make? What did they offer to this idol? In what did they rejoice?

42. *To what did God give them up? What did they worship? What is written in the book of the prophets? What did God ask at the Israelites? What had they offered? For how long had they offered slain beasts and sacrifices? When did they do this?*

43. What did they take up? What star did they take up? For what purpose did they make these figures? *Whither was God to carry them captive?*

44. What had their fathers in the wilderness? Who had appointed this? What did God say to Moses? *According to what was Moses to make the tabernacle of witness?*

45. Who brought in this tabernacle of witness? With whom was this brought in? Into the possession of what did they come? *Whom did God drive out before the Israelites?* How long did the Gentiles continue to be driven out?

46. Who found favour? Before whom did David find favour? What did he desire to find? *Who desired to find a tabernacle for the God of Jacob?*

47. What was built? For whom was this house built? Who built a house for God?

48. *Where does the Most High not dwell?* Who dwells not in the temples made with hands? Who says this?

49. What is God's throne? What is his footstool? What does the Lord ask about a house? What does he ask as to the place of his rest?

50. What had been made? Who had made all these things?

EXPLANATIONS.

Ver. 38. *Lively oracles*, Living oracles, or the law of Moses.—39. *In their hearts*, In their affections and desires.—41. *Idol*, Image of a god.—42. *Host of heaven*, The heavenly bodies.—44. *Tabernacle of witness*, A moveable house and court, composed of boards and curtains, where God was worshipped before the building of Solomon's temple. *Fashion*, Pattern.—45. *Jesus*, A Greek name, answering to Joshua in Hebrew. *Possession of the Gentiles*, The promised land of Canaan, formerly possessed by the Gentiles, usually called the Canaanites.—48. *Howbeit Nevertheless*.

LESSONS.

Moses directed the Jews to Jesus whom they were specially to hear, ver. 37;—from which we learn,

158. That if we refuse to hear and obey Jesus Christ, as the great prophet of the church, our ruin will be certain.—“If they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him who speaketh from heaven.”

Moses who wrote the law received it from God, ver. 38;—from which we learn,

159. That the Bible, though written by men, is the word of God.

The books of Moses were lively, or living oracles, by which many were saved, ver. 38;—from which we learn,

160. That a knowledge of the Old Testament, as well as of the New, is necessary for the instruction and comfort of the people of God.

A love of carnal gratification made the Jews, in their hearts, return back again to Egypt, ver. 39;—from which we learn,

161. That the unrenewed heart has no relish for spiritual and heavenly enjoyments.

The temporary absence of Moses made the Jews turn to idolatry, ver. 40;—from which we learn,

162. That we ought to prize and improve the restraints, as well as the instructions of our parents and teachers.

The Jews rejoiced most in worshipping the work of their own hands, ver. 41;—from which we learn,

163. That we ought always to guard against worshipping God in any way contrary to what he has appointed in his word. The carnal heart is apt to be more gratified with a false, than with a true religion.

God, for their sins, left the Jews to commit greater iniquities, ver. 42;—from which we learn,

164. That one of the greatest curses inflicted on any individual is to be given up of God to the unrestrained indulgence of his wicked heart.

The fashion of the tabernacle was chosen and appointed by God, ver. 44;—from which we learn,

165. That God is the sole director of the manner and form of his worship. We are, in this respect, humbly to follow him, and not to lead ourselves.

David's desire to build a house for God was a sign of God's special favour and love, ver. 46;—from which we learn,

166. That the service of God is in itself a rich reward. He who does most for God has most cause to be grateful.

David projected a house for God, but Solomon built it, ver. 47;—from which we learn,

167. That we ought not to repine when we are, in the providence of God, prevented from doing all the good which we desire.

God is not confined to churches or temples, ver. 48;—from which we learn,

168. That God may be worshipped acceptably in all places, and at all times.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 37. Christ is the prophet of his people, q. 14. (104.)

Ver. 39. By nature we disobey God, and are his enemies, q. 6. (75.)

Ver. 42. Without help from God we cannot do any service aright, q. 23. (352.)

Ver. 48. God is in every place, q. 2. (15.)

Ver. 50. God made all things, q. 1. (40.)

DEVOTIONAL EXERCISE.

Adoration.—Thou, O Lord, most high, (48.) dwellest not in temples made with hands; (49.) for heaven is thy throne, and earth is thy footstool. What house can be built for thee? What is the place of thy rest? For (50.) thy hand hath made all these things.

Confession.—We confess that we (40.) have too often lost sight of thy presence and care, making to ourselves gods to go before us; (41.) sacrificing unto our idols and rejoicing in the work of our own hands.

Thanksgiving.—We thank thee for Jesus Christ thy Son and our Saviour, (37.) whom thou hast raised up for us from among our brethren; and for (38.) the lively oracles which thou hast given unto us.

Petition.—May we, O Lord, (36.) find favour with thee, and desire to prepare a tabernacle in our hearts for the God of Jacob.—May we (37.) at all times, hear and obey our great Prophet, whom thou hast raised up for us like unto Moses; lest we at last be tempted (39.) to thrust him from us? and going back in our hearts and affections to the bondage of the world, provoke thee in just judgment (42.) to forsake us, and to give us up to our own hearts' lusts.

APPLICATION OF THE LESSONS.

Read ver. 37, and say, What will be the consequence of refusing to hear or obey Jesus as the great Prophet of the church? lesson 158.

Ver. 38. What is the Bible? l. 159.

Ver. 38. What is necessary for the instruction and comfort of the people of God? 160.

Ver. 39. For what has the unrenewed heart no relish? l. 161.

Ver. 40. What ought we to prize and improve? l. 162.

Ver. 41. Of what should we be upon our guard with respect to the worship of God? l. 163.

Ver. 42. What is one of the greatest curses inflicted on an individual? l. 164.

Ver. 44. Of what is God the sole director? l. 165.

Ver. 46. What is of itself a rich reward? l. 166.

Ver. 47. For what ought we not to repine? l. 167.

Ver. 48. Where may God be worshipped acceptably? l. 168.

172. That if a view of sin causes so much pain to the ungodly in this world, their agony will be more terrible in that place where there shall be weeping and gnashing of teeth for ever.

Stephen remained firm and calm amidst the rage and madness of his enemies, ver. 55;—from which we learn,

173. That a sense of the approbation of God will give confidence and serenity in times of the greatest danger.

Stephen, amidst his trials, looked up to heaven, ver. 55;—from which we learn,

174. That we ought, in trial and affliction, to look to God for help and direction.

Stephen, in time of danger, was favoured with an extraordinary vision, ver. 56;—from which we learn,

175. That God will always proportion his grace to the circumstances of his people. “As thy day is, so shall thy strength be.”

The Jews pretended to stop their ears against blasphemy, and yet they rushed on Stephen to commit murder, ver. 57;—from which we learn,

176. That we should never make a pretended zeal for religion a cloak or excuse for committing sin.

Saul kept the clothes of those who murdered Stephen, ver. 58;—from which we learn,

177. That if we encourage or assist others in committing sin, we partake of their guilt.

Stephen, at death, called upon Jesus to receive his spirit, ver. 59;—from which we learn,

178. That we should at all times, but especially at death, commit our souls to the keeping of Christ.

Stephen prayed for his murderers, ver. 60;—from which we learn,

179. That we ought heartily to pray for and forgive our greatest enemies.

Stephen, when he died, is said to have fallen asleep, ver. 60;—from which we learn,

180. That death to the Christian has no terrors.—It is but a short sleep before a glorious and eternal wakening.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 51, 52, 53, 54. We all hate God and are his enemies, q. 6. 75.

Ver. 55, 56. Jesus is at the right hand of God, q. 13. (132.)

Ver. 26. God will take our souls to heaven when we die, q. 26. (176.)

Ver. 60. We should heartily forgive our enemies, q. 29. (508.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that (53.) though we have received thy law, we have not kept it: That (51.) we are stiff-necked, and uncircumcised in heart and ears, and do often evade or resist the operations of thy Holy Spirit. (52.) By our opposition and dislike to thy laws, we have joined in spirit with those who persecute thy prophets, and them who faithfully declare the truths of the gospel of our Lord; whom, by our hypocrisy and transgressions, we have betrayed and murdered.

Petition.—May we, O Lord, (55.) be full of the Holy Ghost; and, in every time of difficulty and trial, be able to see by faith the glory of God, and (56.) Jesus our Saviour, at thy right hand, ready to receive us. May we be enabled to (59.) commit our souls to thy care; (60.) to forgive our enemies; and when the time for our removal from this world shall arrive, may we fall asleep in Jesus, in the hope and assurance of a glorious resurrection.

APPLICATION OF THE LESSONS.

Read ver. 51, and say, What is our duty with respect to bad example? lesson 169.

Ver. 52. What will the following of a bad example do?
l. 170.

Ver. 53. In what does the value of our spiritual privileges consist? l. 171.

Ver. 54. What will be terrible in the world to come?
l. 172.

Ver. 55. What will a sense of the approbation of God do in the time of danger? l. 173.

Ver. 55. To whom ought we to look for help in the time of trial? l. 174.

Ver. 56. To what will God proportion his grace? l.
175.

Ver. 57. What should we not do under a pretended zeal for religion? l. 176.

Ver. 58. When do we partake of the guilt of another person's sin? l. 177.

Ver. 59. When should we commit our souls to Christ?
l. 178.

Ver. 60. Whom should we pray for and forgive? l. 179.

Ver. 60. What is death to the Christian? l. 180.

ANALYSIS.

The charge urged by the Jews against Stephen, consisted principally of two parts;—That he had alleged,

1st, That the worship of God was not, since the advent of the Messiah, confined to the temple at Jerusalem.

2d. That Jesus had abrogated the Mosaic ritual, or had changed the ceremonial observances which Moses had delivered.

Stephen evinces the truth of his statements by a brief sketch of the history of their fathers.

First, He proves that the true worship of God is not necessarily confined to the land of Canaan, nor his public worship to the temple.

Second, He shows that the law of Moses was not intended to be permanently binding; but that even Moses himself had declared, when it was instituted, that the Messiah would change it, and introduce a new system of worship.

Third, He illustrates the wickedness and rebellion of the Jews, in rejecting Christ, by stating similar instances in the conduct of their fathers.

Fourth, He evidently intended, had he been allowed, to apply all these circumstances to the case of his hearers, and to demonstrate that Jesus of Nazareth was in truth the promised Messiah.

First, he proves that the true worship of God is not necessarily confined to the land of Canaan, nor his public worship to the temple.

- I. The true worship of God is not confined to Judea.
 - i. Because Abraham was called and worshipped God,
 1. In Chaldea.
 2. In Charran.
 3. In Judea, without possessing any part of it, ver. 2—4.
 - ii. Because God appeared to Moses alone in the wilderness, and called the place where he stood "holy ground," ver. 33.
 - iii. Because their first possessions were in Egypt, where God heard them when they prayed to Him, ver. 34.
 - iv. Because Abraham's seed were no less than four hundred years out of the land of promise, ver. 6, 36.
- II. The public worship of God is not necessarily confined to the temple,
 - i. Because God himself appointed a tabernacle for that purpose, ver. 44.
 - ii. This tabernacle was used, not only in the wilderness, but also in Judea till the time of Solomon, ver. 44—47.
 - iii. Though David, who had found favour with God, had designed to build a temple, yet he was not permitted, ver. 46.
 - iv. Because God himself had by Solomon declared, even when the temple was built, that he was not confined to temples in any place, ver. 49.

Second. He shows that the law of Moses was not intended to be permanently binding; but that even Moses himself had declared, when it was instituted, that the Messiah would change it, and introduce a new system of worship.

- I. The law could not be in its nature permanently binding, because the covenant, which secured the possession of Canaan, and to which the blessing was attached, was given to Abraham long before the law was instituted, ver. 6, 7.
- II. Moses himself had declared, that the Messiah would change it, and introduce a new system of worship. For,
 - i. Moses said that God would raise up a prophet like himself. Now this was understood by the Jews themselves to relate to the Messiah; and, accordingly, the Messiah must, in order to fulfil this prophecy, be a legislator, as that was the circumstance which peculiarly distinguished Moses from all other prophets, ver. 37.
 - ii. The Jews were to hear and obey him in all things; which obviously intimated, that as they had submitted to the laws imposed, by Moses, so they were bound, by the authority of God, to receive the laws of Christ, or that system of worship which he would command, ver. 37.

Third. Stephen illustrates, as he proceeds, the wickedness and rebellion of the Jews in rejecting Christ, by stating parallel cases in the conduct of their fathers.

- I. They rejected Joseph whom God had appointed to be their deliverer, ver. 9, 10, 13, 14.
- II. They rejected Moses whom God had raised up, and sent for their deliverance, ver. 25—35.

N. B.—Stephen manifestly designed to have exhibited their conduct to the true prophets in the other parts of their history, had he not been interrupted, ver. 51, 52.

Fourth. He applies, or rather, intended to apply the several parts of this historical sketch to the conduct of his hearers, and to point out their aggravated sin in rejecting and murdering Christ, of whom Moses in the law and all the prophets did write.

SECTION XX.

*Philip Planteth the Church in Samaria.—Acts viii.
1—13.*

CATECHETICAL EXERCISE.

Ver. 1. Who was consenting to Stephen's death? What happened at that time to the church? Where was this great persecution most violent? What happened to the disciples? *Who were scattered abroad after the death of Stephen?* Who remained at Jerusalem?

2. Who was carried to his burial? Who carried Stephen to his burial? What did they make over him?

3. *What did Saul do to the church?* Of what did Saul make havoc? Into what did Saul enter? For what purpose did he enter into every house? What did Saul do to the disciples when they were dragged from their houses?

4. Where did they who were scattered abroad go? *What did the disciples do when they were scattered abroad?*

5. To what place did Philip go? What did he do in Samaria? *Who preached Christ to the Samaritans?*

6. To what did the people give heed? In what manner did the people give heed to those things? What did they bear and see?

7. *What miracles did Philip perform in Samaria?* What is said of the unclean spirits? Who were healed?

8. *What effect had Philip's preaching and miracles on the people of Samaria?* Where was there great joy?

9. *What was Simon who lived in Samaria?* What did Simon use? What did he do to the people of Samaria? What did he give himself out to be?

10. What did the people of Samaria do to Simon?

Who gave heed to him? *What did the people say about Simon the sorcerer?*

11. Who had regard to Simon? Why had the people of Samaria regard to Simon? With what had Simon bewitched them?

12. What did Philip preach to the people of Samaria? *What did the people of Samaria do when Philip preached to them?* Who were baptized?

13. *What is said of Simon the sorcerer?* What was done to Simon? What did Simon do when he was baptized? At what did Simon wonder?

EXPLANATIONS.

Ver. 1. *Consenting*, Giving his entire and hearty approbation. *Persecution*, Unjust and cruel treatment because of religion. *Regions*, Different parts.—2. *Devout*, Pious and godly. *Lamentations*, Gave utterance to their grief.—3. *Havock*, Indiscriminate destruction.—6. *One accord*, All at once, or generally.—9. *Sorcery*, Unlawful arts. *Bewitched*, Made them wonder.—11. *Had regard*, Attended with reverence to what he said.

LESSONS.

The apostles remained in Jerusalem when all the others were scattered abroad, ver. 1;—from which we learn,

181. That the enemies of the gospel are always restrained from doing more than God sees to be good for his church and people.

Stephen, though stoned as a blasphemer by the Jews, was, by the devout and holy, honoured and lamented, ver. 2;—from which we learn,

182. That we ought not to be ashamed to honour and revere good men, however much they be calumniated by the world.

Saul, who was afterwards an apostle, made havoc of the Church, ver. 3;—from which we learn,

183. That there is hope for the greatest sinner.—
Christ is able to save to the uttermost.

The sufferings of the disciples caused the gospel to be circulated, ver. 4;—from which we learn,

184. That we ought not to repine at our own personal sufferings, when we know that God overrules every thing for good.

The despised Samaritans readily received the gospel which the Jews rejected, ver. 6;—from which we learn,

185. That they, whose privileges are great and many, should beware of misimproving or neglecting them. Publicans and harlots sometimes enter the kingdom of heaven before them.

The preaching and blessings of the gospel caused great joy in the city, ver. 8;—from which we learn,

186. That they who most promote the interests of piety and religion are the best friends of their country.

The people, before they knew the gospel, thought Simon the sorcerer was from God, ver. 10;—from which we learn,

187. That the Bible is the only sure test of conduct and character.

When the people were taught the gospel, they perceived Simon's imposture, ver. 12;—from which we learn,

188. That the knowledge of the gospel is the best security against the deceptions of Satan.

Simon believed, and was baptized, ver. 13;—from which we learn,

189. That we must not rest in a mere outward profession of religion, but ought to make sure of its inward spirit.

Simon, after being baptized, continued with Philip, ver. 13;
—from which we learn,

190. That we may continue long in a mere profession of religion, without ever possessing its power.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 3. When in a state of nature, we all hate God, and are his enemies, *q. 6.* (75.)

Ver. 6. We should attend the preaching of the word, *q. 21.* (398—402)

Ver. 8. God's people will be happy in this world, *q. 26.* (173.)

Ver. 12. Baptism is the duty of believers, *q. 21.* (425.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, (1.) that we are too often found in our hearts consenting to and approving of the wickedness of others, when they (8.) speak evil of thy servants, or make havock in thy church. We have allowed ourselves to be (9.) deceived by designing men, (10.) and given heed to the temptations of Satan, and the allurements of the world, as if they alone were the great power of God.

Petition.—May we be enabled, (4.) in the midst of persecution and trouble, faithfully to persevere in our duty; (6.) to give heed, with one accord, to the preaching of thy servants; and may we experience, (8.) at all times, great peace and joy in believing.

APPLICATION OF THE LESSONS.

Read ver. 1, and say, What can the enemies of the gospel not do? lesson 181.

Ver. 2. Of what ought we not to be ashamed? l. 182.

Ver. 3. For whom is there hope? l. 183.

Ver. 4. Why ought we not to repine at our own sufferings? l. 184.

Ver. 6. Of what should they who are blessed with many privileges beware? l. 185.

Ver. 8. Who are the best friends of their country? l. 186.

Ver. 10. What is the only sure test of conduct and character? l. 187.

Ver. 12. What is the best security against the deceptions of Satan? l. 188.

Ver. 13. In what should we not rest? l. 189.

Ver. 13. What may we do without possessing the power of religion? l. 190.

SECTION. XXI.

*The detection of Simon the Sorcerer.—Acts viii.
14—25.*

CATECHETICAL EXERCISE.

Ver. 14. What did the apostles at Jerusalem hear? Who had received the word of God? *What did the apostles do when they heard that the Samaritans had received the word of God?* Whom did they send?

15. For whom did Peter and John pray? For what did they pray? When did they pray for the people?

16. *What had not fallen upon any of the Samaritans?* What had been done to them? In whose name had they been baptized?

17. *What did Peter and John do to the Samaritans?* What did the Samaritans receive? Who received the Holy Ghost?

18. What did Simon see? What was given? Through what was the Holy Ghost given? What did Simon offer?

19. To whom did Simon speak? *What did Simon desire the apostles to give him for money?* What did he wish power to do?

20. Who answered Simon? *What did Peter say to Simon?* What was to perish with him? What had Simon thought could be purchased with money?

21. Who had neither part nor lot in this matter? What was not right? In whose sight was Simon's heart not right?

22. *What was Simon to do?* Of what was Simon to repent? For what was Simon to pray?

23. *What did Peter perceive concerning Simon?* Who was in the gall of bitterness and bond of iniquity?

24. *What did Simon desire Peter to do?* To whom was Peter to pray? *For what did Simon wish Peter to pray?*

25. *What did Peter and John testify and preach?* Whither did they return? What did they do as they returned? Where did they preach the gospel?

EXPLANATIONS.

Ver. 21. Part nor lot, No share nor concern.—23. *Gall of bitterness and bond of iniquity,* Are yet in an unconverted state, and held in bondage by sin.—25. *Testified,* Given evidence or assurance of the truth. *Villages,* Small towns.

LESSONS.

When the apostles heard that the Samaritans had received the gospel, they sent Peter and John to instruct them more thoroughly, ver. 14;—from which we learn,

191. That we ought kindly to instruct and comfort those that are enquiring after the truths of religion.

The apostles prayed that the Samaritans might receive the Holy Ghost, ver. 15;—from which we learn,

192. That we ought always to pray for the influences of the Spirit, to give success to every spiritual duty.

The Samaritans were true converts, though none of them had received the extraordinary influences of the Spirit, ver. 16;—from which we learn,

193. That true piety is not always connected with splendid talents or great ability.

Simon put such value upon money, that he thought it would purchase the gifts of the Spirit, ver. 18 ;—from which we learn,

194. That by worldly men, money is considered the chief good ?

Simon did not himself desire to possess the influences of the Spirit, but wished to possess the power of conferring it, ver. 19 ;—from which we learn,

195. That hypocrites desire no more of religion than they can turn to account, in gaining profit or applause.

Simon's sin lay principally in the mind, ver. 20 ;—from which we learn,

196. That evil thoughts, as well as wicked actions, deserve punishment from God ?

Simon's money could not procure the Spirit, but was to perish with himself, ver. 20 ;—from which we learn,

197. That we ought not to be very anxious about possessing money, as it cannot help us to gain salvation.

Simon had no part in redemption, because his heart was not right in the sight of God, ver. 21 ;—from which we learn,

198. That there is no true religion where the heart remains unhumbled and unrenewed.

Simon was commanded to repent, and to pray for forgiveness, ver. 22 ;—from which we learn,

199. That it is the duty of every sinner, however wicked, to repent and pray.

Peter perceived Simon's wickedness from his conduct, ver. 23 ;—from which we learn,

200. That we are not to judge men by their thoughts, but only by their actions,

Simon desired Peter to pray for him, ver. 3 4 ;—from which we learn,

201. That many desire the prayers of the pious, who will not be at the trouble to pray for themselves.

Simon cared not about his sin, but desired relief from its punishment, ver. 24;—from which we learn,

202. That the repentance of the unrenewed soul is not a sorrow for sin, but only a fear about its punishment.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 15. Public prayer is to be attended to, q. 21.
(273.)

Ver. 22. Repentance is necessary to salvation; q. 16. (366.)

Ver. 23. The wicked are unhappy in this world, q. 25. (79—82.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that (18.) we have too often looked upon the wonders of thy grace, and the operations of thy Holy Spirit, with sinful indifference, or with ungodly and wicked thoughts; and deserved not that (22.) the thoughts of our hearts should have been forgiven us.

Petition.—Enable us (14.) to rejoice in the conversion of sinners, and to assist in their advance in knowledge, and holiness, and zeal. May we (15.) pray for each other, and for ourselves, that we may receive thy Holy Spirit. Keep us from (19.) undervaluing the blessings of thy gospel, or to think (20.) that thy gifts may be purchased with money. May we (22.) repent of our wickedness, and pray that the evil thoughts of our hearts may be forgiven us; that we may be delivered from (23.) the gall of bitterness and the bond of iniquity, and may, by thy grace, have (21.) part and lot in thy gospel, and have our hearts, by thy Spirit, made pure in thy sight.

APPLICATION OF THE LESSONS.

Read ver. 14, and say, Whom should we assist and comfort? lesson 191.

Ver. 15. For what should we pray, that our spiritual duties may be successfully performed? l. 192.

Ver. 16. With what is true piety not always connected? l. 193.

Ver. 18. What is considered by worldly men to be the chief good? l. 194.

Ver. 19. How much of religion do hypocrites desire? l. 195.

Ver. 20. What deserves punishment from God? l. 196.

Ver. 20. Why should we not be too anxious about money? l. 197.

Ver. 21. Where is there no true religion? l. 198.

Ver. 22. Who should repent and pray? l. 199.

Ver. 23. By what are we to judge our fellow-men? l. 200.

Ver. 24. Who desire the prayers of the pious? l. 201.

Ver. 24. What kind of repentance is that of the unrenewed soul? l. 202.

SECTION XXII.

Conversion of the Ethiopian Eunuch.—Acts viii. 26—40.

CATECHETICAL EXERCISE.

Ver. 26. Who spake unto Philip? What did the Spirit bid Philip do? *Whither was Philip sent?* Whither did that way lead? What is said of that way?

27. What did Philip do? *Whom did Philip meet in the desert?* Under whom was this eunuch? Of whom was Candace the queen? Of what had he the charge? For what purpose had he come to Jerusalem?

28. Whither was he now going? In what was he sitting? *What was the eunuch doing?* What was he reading?

29. What did the Spirit bid Philip do? To what was Philip to join himself?

30. To whom did Philip run? What did Philip hear? Who was reading the prophet Esaias? *What did Philip ask at the Eunuch?*

31. What answer did the Eunuch give to Philip? What should some man do to him? *What did the eunuch desire Philip to do?* With whom was Philip to sit?

32. *What part of Scripture did the eunuch read?* To what was the person led? In what manner was he led? What was he like? What did he not do?

33. What was taken away? In what was his judgment taken away? Who shall declare what? *What was taken?* From what was his life taken?

34. Who answered Philip? What did the eunuch ask at Philip?

35. What did Philip begin to do? At what did he begin? *Whom did Philip preach to the eunuch?*

36. To what did they come? When did they come to a certain water? Who spake? *What did the eunuch say when they came to the water?* What did he wish Philip to do to him?

37. What was requisite to his being baptized? In what manner was he to believe? What did the eunuch say he did? What did the eunuch believe?

38. What did the eunuch command? What did they both do? *What was done when they had both gone down into the water?*

39. *What did the Spirit of the Lord do to Philip?* When did the Spirit catch him away? Who saw him no more? Who went on his way? *In what frame of mind did the eunuch go on his way?*

40. Where was Philip found? What did Philip do? Where did Philip preach? To what place did he come?

EXPLANATIONS.

Ver. 26. *Desert*, Without inhabitants.—27. *Treasure*, Riches.—28. *Esaias*, Isaiah.—32. *Slaughter*, To be killed. *Shearer*, One who clips off the wool.—

38. *In his humiliation his judgment is taken away,* In Christ's great suffering justice was denied to him,—
Who shall declare his generation, Who can tell the manner of his existence.—**39.** *Caught away,* Suddenly removed.

LESSONS.

Philip was commanded to go to a desert, ver. 26;—from which we learn,

203. That no appearances, however unpromising, should prevent us from doing what we know to be our duty.

The Eunuch, on his journey, read the Scriptures, ver. 28;—from which we learn,

204. That we ought diligently to improve every leisure moment for acquiring religious or useful information.

Philip inquired if he understood what he read, ver. 30;—from which we learn,

205. That there can be no effective instruction, where the pupils do not understand what is taught.

The eunuch requested instruction from a stranger, ver. 31;—from which we learn,

206. That we ought not to refuse instruction from any who are able and willing to give it.

Christ was meek and gentle under all his sufferings, ver. 32;—from which we learn,

207. That we ought, humbly and submissively, to submit to all the afflictive dispensations of Providence.

The eunuch wished the Scriptures to be explained to him, ver. 34;—from which we learn,

208. That we should anxiously seek an explanation of all those parts of Scripture which we ourselves cannot understand.

The eunuch had sought instruction in the temple, but received it in a desert, ver. 35;—from which we learn;

209. That God will be found by all diligent inquirers, though not perhaps by means of the persons, nor in the places which they expect.

Philip, from a text in Isaiah, preached Christ to the eunuch, ver. 35;—from which we learn,

210. That much gospel information is to be obtained from studying the Old Testament.

The eunuch, when instructed, desired to be also baptized, ver. 36;—from which we learn,

211. That we ought never to be satisfied with our present religious attainments, but should always desire and press forward to greater.

When his work was done, Philip was caught away from the eunuch, ver. 39;—from which we learn,

212. That we should diligently use every present opportunity of improvement, not knowing how soon they may be removed.

The eunuch, though deprived of Philip, went on his way rejoicing, ver. 39;—from which we learn,

213. That diligence on our part, and a blessing from God, can make up for every loss.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 27. Public worship is the duty of Christians, q. 21. (398—402.)

Ver. 28. Reading God's word is the duty of Christians, q. 22. (398—397.)

Ver. 37. God requires his people to have true faith, q. 16. (365.)

Ver. 38. Baptism is an ordinance of God, q. 21. (425.)

Ver. 39. God will at last grant his blessing to the waiting sinner, q. 24.

DEVOTIONAL EXERCISE.

Adoration.—Thou, O Lord, art from everlasting to everlasting; and (33.) who can declare thy generation?

Thanksgiving.—We thank thee for Jesus, our Redeemer; and that for us, (32.) he was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so he opened not his mouth; although, (33.) in his humiliation, his judgment was taken away.

Petition.—May we (28.) employ our leisure moments in reading thy word, and be careful to (30.) understand it. May we (31.) submit to be guided in the truth, and embrace every opportunity of being instructed; (34.) requesting information, and (35.) listening with attention and reverence to thy servants, while they are engaged in preaching the gospel.—May we (36.) love thine ordinances, and (37.) in the exercise of faith and love, (38.) reverently engage in them, that we may be enabled (39.) to go on our way rejoicing.

APPLICATION OF THE LESSONS.

Read ver. 26, and say, What should unpromising appearances not do? lesson 203.

Ver. 28. How should we improve our leisure time?
l. 204.

Ver. 30. Where can there be no effective instruction?
l. 205.

Ver. 31. From whom should we not refuse instruction?
l. 206.

Ver. 32. In what manner should we submit to all the afflictive dispensations of providence?
l. 207.

Ver. 34. Of what should we seek an explanation?
l. 208.

Ver. 35. By whom will God be found?
l. 209.

Ver. 35. What may be obtained from studying the Old Testament?
l. 210.

Ver. 36. Of what should we never be satisfied?
l. 211.

Ver. 39. What should we do with our present opportunities of improvement?
l. 212.

Ver. 39. What can make up for every loss?
l. 213.

SECTION XXIII.

Saul's Vision near Damascus.—Acts ix. 1—9.

CATECHETICAL EXERCISE.

Ver. 1. Who was breathing out threatenings and slaughter? Against whom did Saul do this? What was Saul doing against the disciples immediately before his conversion? To whom did Saul go?

2. What did Saul desire from the high priest? To what did Saul desire letters? Whom was he to seek? What was he to do with them when he found them?

3. To what did he come near? What happened to Saul, when he was near Damascus? What shone round him? From whence did the light come?

4. Who fell? To what did he fall? What did he hear? To whom did the voice speak? What did the voice say when Saul had fallen to the earth?

5. What did Saul ask? Who did the Lord say he was? What was Saul doing to Jesus? What was hard for Saul to do?

6. In what state was Saul? What did Saul ask while he lay trembling and astonished? To whom did he speak? What did the Lord bid him do? What was to be done in the city? What was to be told Saul?

7. What is said of the men who journeyed with Saul? In what state did they stand? What did they hear? What did they not see?

8. What did Saul do? In what state was Saul when he arose from the earth? What did they do with him? Whither did they bring him?

9. What was Saul without? How long did he continue without sight? In what state did Saul continue for three days?

EXPLANATIONS.

Ver. 1. Breathing out threatenings and slaughter, Was greatly enraged against the disciples, and determined to kill them.—2. Synagogues, Places of public

worship for the Jews.—4. *Persecuted, Treatest with cruelty and injustice.*—5. *Kick against the pricks, Strike thy feet with violence against sharp instruments, or goads.* Pricks were used in driving oxen in the plough, and it was customary for them to kick against them when goaded on.

LESSONS.

Saul, before his conversion, breathed out threatenings and slaughter against Christians, ver. 1;—from which we learn,

214. That enmity to Christ's people is a sure sign of a wicked and unrenewed heart.

Just before Saul reached Damascus his purpose was changed, ver. 3;—from which we learn,

215. That God can, at the most critical moment, and in the most extraordinary manner, work deliverance for his people.

Saul, at the sight of so much glory, fell to the ground, ver. 4;—from which we learn,

216. That every indication of God's presence should humble us in the dust.

Saul was persecuting Christ, ver. 4;—from which we learn,

217. That every slight, or reproach, or injury done to an individual, because he is a Christian, is done to Christ himself.

Saul, in persecuting Christ's people, was like an ox kicking against a sharp iron, truly injuring himself, ver. 5;—from which we learn,

218. That all those who resist Christ, and oppress his people, increase their present misery, and will aggravate their future torment.

Saul first inquired who Jesus was, ver. 5;—from which we learn,

219. That every one should inquire into the character of Christ as it is described in the Bible.

Saul did not know Christ, ver. 5;—from which we learn,
 220. That ignorance is one great cause of persecution. They who sometimes scoff at and persecute those whom they call enthusiasts and fanatics, little think that in doing so they are persecuting Christ himself.

Saul was a proud unbeliever till Christ spoke to him, ver. 6;—from which we learn,
 221. That nothing but the word of Christ spoken with power to the heart can stop the sinner in his wicked courses.

Saul trembled and was astonished, ver. 6;—from which we learn,
 222. That the most courageous and determined sinner will be made to tremble before him whom they now despise and reject.

Saul enquired what Christ would have him to do, ver. 6;—from which we learn,
 223. That true repentance will lead us earnestly to seek, and submissively to follow, the directions of God.

Christ himself did not teach Saul, but directed him where he would be taught, ver. 6;—from which we learn,
 224. That the effectual teaching of God is generally accomplished by the use of ordinary means.

Saul's companions, who witnessed the vision, were speechless, but we do not hear of their conversion, ver. 7;—from which we learn,
 225. That the efficacy and success of means depend altogether on the blessing of God.

Saul remained three days in anxiety and blindness, ver. 9;—from which we learn,
 226. That we ought, in every time of perplexity or trial, patiently to wait the Lord's time.

Saul, during the three days after his vision, did neither eat nor drink, ver. 9;—from which we learn,

227. That a serious concern about the welfare of the soul will greatly lessen our anxiety about the body.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 1. In a state of nature we all hate God, and are his enemies, q. 6. (78.)

Ver. 5. They who are enemies to God are unhappy while they live in the world, q. 25. (81.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, (1.) that we are too often in our heart opposed to thy cause, and inclined to villify and oppress thy holy disciples.

Thanksgiving.—We thank thee that thou hast yet spared us, and art yet expostulating with us and saying, (4.) “Why persecutest thou me?”

Petition.—Give us thy restraining grace, that while others are found (1.) breathing out threatenings and slaughter against thy disciples, we may neither join with, nor encourage them in their wickedness. May we be still found inquiring (6.) what thou wouldest have us to do; and be always in the way of receiving the information necessary for our present and future well-being.

APPLICATION OF THE LESSONS.

Read ver. 1, and say, Of what is enmity to Christ's people a sure sign? Lesson 214.

Ver. 3. What can God do for his people? l. 215.

Ver. 4. What should we do at every indication of the presence of God? l. 216.

Ver. 4. What is considered as being done to Christ himself? l. 217.

Ver. 5. What do they do who resist Christ, and oppress his people? l. 218.

Ver. 5. After what should every one inquire? l. 219.

Ver. 5. Which is one great cause of persecution? l. 220.

Ver. 6. What alone can stop the sinner in his wicked courses? l. 221.

Ver. 6. What will the most courageous and determined sinner do? l. 222.

Ver. 6. What will true repentance lead us to do? l. 223.

Ver. 6. How does God usually teach his people? l. 224.

Ver. 7. On what do the efficacy and success of means depend? l. 225.

Ver. 9. What should we do in every case of perplexity or trial? l. 226.

Ver. 9. What will a serious concern about the soul do? l. 227.

SECTION XXIV.

The Mission of Ananias to Saul.—Acts ix. 10—22.

CATECHETICAL EXERCISE.

Ver. 10. *To whom did the Lord speak in a vision?* Where did Ananias reside? What did the Lord say to Ananias? What answer did Ananias give to the Lord?

11. *What did the Lord bid Ananias do?* To what street was he to go? In what was he to inquire? For whom was he to inquire? *How did the Lord say Saul was employed?* Who was praying?

12. *What had Saul seen?* In what had Saul seen a man coming in to him? What was the man's name? What did Saul see the man doing to him? For what purpose did he put his hands upon him?

13. *What did Ananias say of Saul?* What had Saul done? To whom had Saul done this evil? At what place had Saul done this?

14. From whom had Saul authority? What had Saul authority to do? Whom was Saul to bind?

15. What did the Lord bid Ananias do? *What did the Lord say Saul was?* To whom was Saul a chosen vessel? What was Saul chosen to do? Before whom was Saul to bear Christ's name?

16. What was the Lord to show Saul? For what was Saul to suffer?

17. What did Ananias do? Into what did Ananias enter? *What did Ananias do to Saul?* What did Ananias call him? Who did he say had sent him? For what purpose was he sent? What was Saul to receive? With what was he to be filled?

18. *What fell from Saul's eyes?* When did these scales fall from Saul's eyes? What did he receive? *What was done to Saul when he received his sight?*

19. What did he receive? What was he when he had received meat? With whom was Saul? How long was Saul with the disciples at Damascus?

20. *What did Saul do in the synagogues?* Whom did he preach? Who did he say Christ was?

21. Who were amazed? *What did the people say of Saul?* What did they say Saul had done? For what had he come hither? To whom was he to bring the disciples? In what state was he to bring the disciples?

22. In what did Saul increase? What did he do to the Jews? What Jews did he confound? What did he prove?

EXPLANATIONS.

- Ver. 10. *Vision*, Extraordinary dream, or some supernatural appearance.—15. *Chosen vessel*, A person whom I have selected for my service.—18. *As it had been scales*, Thin films resembling the scales of a fish. *Forthwith*, Immediately.—20. *Straitway*, At that time.—22. *Confounded*, Perplexed and silenced.

LESSONS.

Ananias was ready when the Lord called him, ver. 10;—from which we learn,

228. That we ought always to be ready to obey the commands of our Saviour.

The Lord sent a message of mercy in answer to Saul's prayer, ver. 11;—from which we learn,

229. That we have no reason to expect spiritual blessings without praying for them.

Although Saul no doubt often prayed before, yet the Lord says, "Behold he prayeth," intimating, that this was the first sincere, humble prayer that he had made, ver. 11;—from which we learn,

230. That prayer must be the language of the humbled heart, and does not consist in mere outward form.

The Lord had by a vision prepared Saul's mind to receive the instructions of Ananias, ver. 12;—from which we learn,

231. That we should earnestly ask God to prepare our hearts to receive the instructions of his servants,

Apparent danger made Ananias afraid to obey God, ver. 13;—from which we learn,

232. That the command of God should make us disregard the dangers which threaten us whilst doing our duty.

Christians were distinguished by their calling upon Christ, ver. 14;—from which we learn,

233. That Christ is the only medium between God and man, and the only channel through which our blessings flow.

Saul, the persecutor was by God chosen for his service, ver. 15;—from which we learn,

234. That the most wicked individual is not beyond the reach or the power of free pardoning mercy.

Saul, though a chosen vessel, was to be subjected to severe

sufferings for the cause of Christ, ver. 16;—from which we learn,

235. That we ought cheerfully to bear the greatest sufferings that can be imposed upon us for serving Christ. “To you it is given to suffer for his sake.”

Ananias called Saul his brother, ver. 17;—from which we learn,,

236. That we should receive every genuine convert as a brother, whatever may have been his former character. “We are all one in Christ Jesus.”

Saul did not see till the scales fell from his eyes, ver. 18;—from which we learn,

237. That we should entreat God to remove the scales from the eye of our mind. It is Christ alone who can open the eyes of our understanding.

Saul, after his conversion, sought the company of the disciples, ver. 19;—from which we learn,

238. That attachment to Christ will lead us to seek the society of his people.

Paul now preached Christ, whom he had formerly persecuted ver. 20;—from which we learn,

239. That we ought never to hesitate in changing our sentiments and conduct, when we find they have been wrong.

Saul's conversion made many of the Jews wonder, ver. 21;—from which we learn,

240. That when we see the grace of God in others, we should desire also to partake of it ourselves.

The people of God, both at Damascus and at Jerusalem, were known by their constantly calling upon the name of Christ, ver. 21;—from which we learn,

241. That as prayer in the name of Christ is that which distinguishes Christians, we should be frequently engaged in that exercise.

Saul's reasoning confounded the Jews, ver. 22;—from which we learn,

242. That we should make use of our knowledge of the customs and opinions of men for their spiritual good.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 18. Baptism is an appointed ordinance, q. 21.
(425.)

Ver. 20. Christ is the Son of God, q. 10. (93.)

Ver. 22. Jesus is the Christ, the Saviour of sinners, q. 10. (91.)

DEVOTIONAL EXERCISE.

Petition.—Make us (15.) chosen vessels unto thee, O Lord; and enable us to be (16.) willing to suffer great things for thy name's sake. Help us (17.) to comfort and encourage our brethren; and may (22.) we daily increase in spiritual strength, and, by our conduct and conversation, confound and silence our ungodly opposers.

APPLICATION OF THE LESSONS.

Read ver. 10, and say, What should we always be ready to do to God's commands? lesson 228.

Ver. 11. What have we no reason to expect without prayer? l. 229.

Ver. 11. What must prayer be? l. 230.

Ver. 12. For what purpose should we ask God to prepare our hearts? l. 231.

Ver. 13. What should the command of God make us do to those dangers that threaten us in our duty? l. 232.

Ver. 14. Who is the only channel through which all blessings flow? l. 233.

Ver. 15. Of what is the greatest sinner not beyond the reach and power? l. 234.

Ver. 16. How should we bear sufferings in the cause of Christ? l. 235.

Ver. 17. What should we do to every genuine convert? l. 236.

Ver. 18. What should we do with respect to the eyes of our minds? l. 237.

Ver. 19. What will lead us to seek the society of Christ's people? l. 238.

Ver. 20. What should we do when we find that our former sentiments and conduct have been wrong? l. 239.

Ver. 21. What effect should the grace of God, as appearing in others, have upon us? l. 240.

Ver. 21. What should make us be frequent in prayer? l. 241.

Ver. 22. What use should we make of our knowledge of the customs and opinions of men? l. 242.

SECTION XXV.

Saul introduced to the Apostles.—Acts ix. 23—35.

CATECHETICAL EXERCISE.

Ver. 23. What happened after many days? *What did the Jews intend to do to Saul?*

24. What was known to Saul? *What did the Jews do that they might kill Saul?* Where did they watch? What did they watch?

25. Who took Saul? When did they take him? *How did Saul escape?* In what was he let down?

26. Whither did Saul come? *What happened when Saul came to Jerusalem?* Of whom were the disciples afraid? What did they not believe?

27. Who brought Saul to the apostles? What did Barnabas declare? Who had preached? Where had Saul preached? How had he preached? In whose name had he preached?

28. Who was with the apostles? Where was he coming in and going out?

29. What did Saul do boldly? In whose name did he speak boldly? What did he do with the Grecians? *What did the Grecians go about to do to Saul?*

30. What did the brethren know? *What did the brethren do when they knew that the Grecians intended to kill Saul?* Whither did they bring him? Whither did they send him? Whom did they send to Tarsus?

31. What had rest? Where had the churches rest? *What happened to the disciples when the churches had rest?* In what did they walk? In whom had they comfort? What were multiplied?

32. Who passed through all quarters? *Whither did Peter go?* Who dwelt at Lydda?

33. Whom did Peter find at Lydda? What ailed Eneas? How long had Eneas been ill?

34. *What did Peter say to Eneas?* Who made him whole? What did he bid Eneas do? *What did Eneas do?*

35. Who saw him? Whom did they see? *What effect had this miracle on the people?*

EXPLANATIONS.

Ver. 23. *Took counsel, Consulted together.*—24. *Laying await, Secretly watching him.*—26. *Assayed, Attempted, or endeavoured.*—31. *Throughout, All over.*—*Edified, Improved and instructed.*—*Multiplied, Increased in number.*

LESSONS.

Saul's continued exertions for the conversion of the Jews, endangered his life, ver 23;—from which we learn,
243. *That we should not be discouraged when we receive from the wicked evil for good.*

The Jews, that they might kill Saul, watched the gates day and night, ver. 24;—from which we learn,
244. *That the zeal and assiduity of the slaves of Satan, in doing evil, should make the servants of God equally anxious and industrious in doing good.*

The disciples by night let down Saul in a basket, ver. 25;—from which we learn,

245. That for avoiding or averting danger, it is our duty to use every lawful endeavour, however uncommon.

Saul, forsaking his former companions endeavoured to join himself to the disciples, ver. 26;—from which we learn,

246. That the renewed soul can take no delight in sinful companions, and will anxiously desire the company of the godly.

The disciples rejected Saul, and would not receive him into their company, ver. 26;—from which we learn,

247. That though caution be necessary, yet we should avoid being over-scrupulous in believing the professions of returning sinners.

Barnabas befriended Saul, and introduced him to the company of the apostles, ver. 27;—from which we learn,

248. That we should, when it is in our power, befriend and benefit those who require our assistance in vindicating their characters.

Saul, who formerly encouraged and assisted the Grecians in killing Stephen, was now in danger of being put to death by them, ver. 29;—from which we learn,

249. That there is really no true and disinterested friendship among the wicked. Christians, from imperfection and want of faith, may often be divided, but their friendship is always increasing, and can never be destroyed.

Saul endeavoured to convert his former wicked companions, ver. 30;—from which we learn,

250. That when we know Christ and his religion, we should instruct our companions in the truth, and try to bring them to Christ.

The disciples, whom Saul had formerly persecuted, saved him from the Grecians, ver. 30;—from which we learn,

251. That however unkind or unjust the conduct of others towards us may have formerly been, we should not only forgive, but should endeavour to serve them.

When the church had rest, its members were edified, ver. 31;—from which we learn,

252. That the peace and security which we enjoy, should be carefully and diligently improved for the purposes of edification.

Peter passed throughout all quarters, preaching the gospel, ver. 32;—from which we learn,

253. That we ought to be useful to all, in every place, where God in his providence gives us opportunity.

It was Christ who is here said to have healed the man, Peter being only the instrument, ver. 34;—from which we learn,

254. That success in all our labours depends, not on us, but on the blessing of God.

The sight of this man, and the knowledge of the miracle, turned many to the Lord, ver. 35;—from which we learn,

255. That we ought to make known to others the power and goodness of God, that they also may be induced to believe on him.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 25 and 30. We should endeavour to preserve our own life and the life of others, q. 20. (308, 309.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that (23, 24.) we have too often rejected the gracious calls of the gospel, betrayed thy cause, and taken pains to oppose and injure thy faithful servants.

Thanksgiving.—We thank thee (33.) for all our

mercies, and for the blessing of health, which so many of our fellow-creatures do not enjoy.

Petition.—May we be inclined and enabled (25, 30.) to assist our brethren in every time of difficulty or danger; to (27.) vindicate their character; endeavour to remove groundless prejudices against them, and to assist them in attaining the confidence of their brethren, and the communion of thy church. In the time of persecution may we be enabled (29.) boldly to profess and maintain thy cause; and in times of rest may we walk in thy fear, and in the comfort of thy Holy Spirit, so that thy people may be multiplied and edified; that many, (35.) seeing the wonders of thy grace, may turn to the Lord.

APPLICATION OF THE LESSONS.

Read ver. 23, and say, What should we not be, although we receive from the wicked evil for good? lesson 243.

Ver. 24. What effect should the zeal and assiduity of the wicked have upon us? l. 244.

Ver. 25. What is our duty in avoiding or averting danger? l. 245.

Ver. 26. What will the renewed soul do? l. 246.

Ver. 26. In what should we not be over-scrupulous? l. 247.

Ver. 27. What should we be ready to do in order to vindicate the characters of others? l. 248.

Ver. 29. Where only is true friendship to be found? l. 249.

Ver. 30. When we know religion, what should we do to our former companions? l. 250.

Ver. 30. Whom should we forgive and endeavour to serve? l. 251.

Ver. 31. What use should we make of our peace and security in spiritual matters? l. 252.

Ver. 32. To whom should we be useful? l. 253.

Ver. 34. On whom does the success of our labours depend? l. 254.

Ver. 35. Why should we make known the power and goodness of God ? l. 255.

SECTION XXVI.

Dorcas raised to life.—Acts ix. 36—43.

CATECHETICAL EXERCISE.

Ver. 36. Who dwelt at Joppa ? What was Tabitha ? What is the interpretation of 'Tabitha' ? What kind of a woman was Dorcas ? Of what was Dorcas full ?

37. Who was sick ? When was Dorcas sick ? What happened to Dorcas ? What did they do to Dorcas when she died ? Where did they lay her ? Who was laid in an upper chamber ?

38. What was nigh to Joppa ? What had the disciples heard ? Where was Peter ? What did the disciples do ? How many men were sent to Peter ? What did they desire Peter to do ?

39. What did Peter do ? With whom did Peter go ? Whither did they bring Peter ? Who stood by Peter ? What were the widows doing while they stood by Peter ? What did the widows show Peter ? Who had made these coats and garments ?

40. What did Peter do to them all ? Who were put forth ? What did Peter do when he had put them all forth ? What did Peter say when he turned to the body ? What did Tabitha do when Peter spoke to her ? What did she do when she saw Peter ?

41. What did Peter give her ? What did Tabitha do when Peter gave her his hand ? Whom did Peter lift up ? Whom did he call ? What did Peter do when he had called the saints and widows ? Who was presented alive ?

42. What was known ? Where was this miracle known ? What was the consequence of this miracle's being known ?

43. Who tarried? How long did Peter tarry?
With whom did Peter lodge? Where did Simon the tanner live?

EXPLANATIONS.

Ver. 36. *Alms-deed.* Relieving the wants of the poor.
 —38. *Forasmuch as,* Considering that.—39. *Garments,* Clothes.—10. *Put them all forth,* Put them out of the chamber.—42. *Throughout,* All over.—43. *Tarried,* remained.

LESSONS.

Dorcas was full of good works, ver. 36;—from which we learn,
256. That we should not only wish to be good, but should always strive to do good.

Dorcas, in the midst of her usefulness, became sick and died, ver. 37;—from which we learn,
257. That while God is pleased to favour us with life and health, we ought diligently to improve our opportunities of usefulness.

The disciples, upon the death of Dorcas, sent for Peter, ver. 38;—from which we learn,
258. That it is good, in times of affliction and trouble, to seek the sympathy and advice of our fellow Christians.

The poor widows gratefully recorded the kindness and charity of Dorcas, ver. 39;—from which we learn,
259. That we ought at all times gratefully to remember, and on proper occasions thankfully to testify, the charity and kindness of others.

Dorcas had, with her own hands, laboured in clothing the widows, ver. 39;—from which we learn,
260. That idleness is really extravagance and waste. Labour bestowed on the needy is often more acceptable to God, and more useful to the poor, than money given them as alms.

The garments made by Dorcas were not for her own person but for the widows, ver. 39;—from which we learn,

261. That we should take more delight in clothing others who require it, than in decorating ourselves.

When Peter wished Dorcas to be restored to life, he engaged in earnest prayer, ver. 40;—from which we learn,

262. That whatever be the rank or attainments of the people of God, they are all, for their blessings, equally indebted to prayer.

Peter put all the people out before he prayed for the recovery of Dorcas, ver. 40;—from which we learn,

263. That we ought to be very cautious and prudent in exposing to others our secret or special communications with God.

This miracle made many believe, ver. 42;—from which we learn,

264. That we ought to make known the power and goodness of Christ, that others may be induced to come and believe on him.

Peter lodged, not with Dorcas, but with Simon, a tanner, ver. 43;—from which we learn,

265. That we should not only be disinterested in our labours for the spiritual good of others, but we should also endeavour to appear to be so.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 36. We should be honest and kind to all our fellow-men, q. 20. (328.)

Ver. 40. Prayer is our duty, q. 21. (390.)

DEVOTIONAL EXERCISE.

Petition.—Enable us, O Lord, (36.) to be full of good works and alms-deeds; feeding the hungry and (39.) clothing the naked. May we at all times be prepared for (37.) sickness and death; and in our

troubles to desire the comforts of thy Spirit, and (38.) the fellowship of thy saints. May we at all times (39.) weep with those who weep, and (40.) by our prayers, and our (41.) personal services, endeavour to remove or to mitigate their afflictions or troubles. May we so live and so act, that (42.) many, by our means, may believe in the Lord.

APPLICATION OF THE LESSONS.

Read ver. 36, and say, What should we strive to do always? lesson 256.

Ver. 37. What should we do while God is pleased to favour us with life and health? l. 257.

Ver. 38. What is it good to do in the times of affliction and trouble? l. 258.

Ver. 39. What ought we gratefully to remember and record? l. 259.

Ver. 39. What is idleness? l. 260.

Ver. 39. In what should we take more pleasure than in decorating ourselves? l. 261.

Ver. 40. To what are all Christians equally indebted for their b'essings? l. 262.

Ver. 40. What should we beware of, with respect to our secret or special communications with God? l. 263.

Ver. 42. For what should we make known the power and wisdom of Christ? l. 264.

Ver. 43. What should our labours for the spiritual good of others be? l. 265.

SECTION XXVII.

The Message of Cornelius to Peter.—Acts x. 1—16.

CATECHETICAL EXERCISE.

Ver. 1. Who dwelt in Cesarea? What was this man's name? What was Cornelius? Of what band was Cornelius a centurion.

2. *What was Cornelius's Character?* Who feared God besides Cornelius? What did he give? *What did Cornelius do always?*

3. Who saw this vision? In what manner was it seen? When was this seen? *What did Cornelius see about the ninth hour of the day?* What did the angel call him?

4. On whom did Cornelius look? What was Cornelius when he looked on the angel? *What did Cornelius say to the angel?* What were come up? To what place had his prayers and alms come up? For what had they come up?

5. Whither was Cornelius to send? *For whom was Cornelius to send?* What was Simon's surname?

6. Who lodged with the tanner? Where was Simon the tanner's house? What was by the sea-side? *What was Simon Peter to tell Cornelius?*

7. Who departed? *What did Cornelius do when the angel was departed?* Whom did he call? Whom did he call besides his two household servants? What kind of soldier was this? What did this soldier do to Cornelius?

8. Who declared these things? What did Cornelius declare? To whom did he declare them? *Whither did Cornelius send his servants and the soldier?*

9. To what did they draw nigh? When did they draw nigh to the city? Where did Peter go? When did Peter go up upon the house top? *For what purpose did Peter go up to the house-top?* At what time did Peter go up to pray?

10. What did Peter become? What would he have done? What were the people doing below? *What happened to Peter while the people made ready to eat?* Into what did Peter fall?

11. *What did Peter see in the trance?* What opened? What descended? What appearance had this sheet? At what was this sheet knit? To what place was it let down?

12. What were in this sheet? What kinds of beasts were in this sheet?

13. What came to Peter? To whom did the voice come. *What did the voice bid Peter do?* What was Peter to kill? What was he to do when he had killed?

14. *What did Peter say?* What had Peter not eaten. What had Peter not done to any thing common or unclean?

15. *What reply did the voice make to Peter?* What was Peter not to call common?

16. How often was this done? What happened when this had been done thrice? Whither was the vessel received up?

EXPLANATIONS.

Ver. 1. *Centurion*, Captain over a hundred soldiers.—2. *Aims*, Necessaries given to the poor.—3. *Vision*, Supernatural appearance.—4. *Memorial*, Something to keep another in remembrance.—5. *Surname*, The last, or family name.—7. *Household servants*, Family servants. *Continually*, Always.—9. *Sixth hour*, Mid-day, or twelve o'clock.—10. *Trance*, An ecstasy, state in seeing a vision.—11. *Knit*, Tied.—14. *Common or unclean*, Things forbidden to be eaten or touched by the law of Moses. God intended, by this vision, to teach Peter, that the distinctions made by the law of Moses were ended, by the law's being abrogated. That law made certain beasts unclean, and forbade the Jews to hold religious intercourse with the Gentiles; but God, by telling Peter that these creatures were now clean, designed to show him that the gospel was to be preached to all men.—15. *Cleansed*. Made pure, or holy.

LESSONS.

Cornelius, though a soldier and a captain, was a devout man, and feared God, ver. 2;—from which we learn,

266. That in every situation of life a devout mind may fear and serve God.

Cornelius trained his family in the fear and service of God,
ver. 2 ;—from which we learn,

267. That the effects of true piety and devotion, in the head of a family, will always be seen in the members.

Cornelius gave much alms to the Jews, or people of God,
ver. 2 ;—from which we learn,

268. That the fear and love of God will always induce us to be generous and kind to his people.

Cornelius prayed always, ver. 2 ;—from which we learn,
269. That when God intends specially to bless or deliver his people, he generally puts it into their heart to pray for it.

An angel was sent to Cornelius in answer to his prayer, ver. 3 ;—from which we learn,

270. That if God shall at any time incline our hearts to persevere in prayer, we may rest assured that he will, in his own time and way, send us an answer.

Ignorance of God's gracious designs to Cornelius made him afraid, ver. 4 ;—from which we learn,

271. That it is our ignorance of God's wisdom and goodness which makes us at any time afraid at his providential dispensations.

The prayers and alms of Cornelius came up for a memorial before God, ver. 4 ;—from which we learn,

272. That there is no intrinsic merit in good works. They may put God in remembrance of his gracious promises, but can have no claim upon his justice.

The angel himself did not instruct Cornelius, but commanded him to send for Peter, ver. 5 ;—from which we learn,

273. That we ought to be regular and diligent in the use of the ordinary means of grace, as God commonly honours them in the conversion of his people

Cornelius chose to be waited upon by a devout soldier, ver. 7;—from which we learn,

274. That we should always prefer pious servants, and endeavour to have those about us who fear God.

Cornelius followed the directions of the angel, ver. 8;—from which we learn,

275. That we are simply and fully to follow the directions of God in seeking salvation.

God, by a vision, prepared Peter for the reception of the messengers, ver. 9;—from which we learn,

276. That every circumstance in providence, however trivial, is under the control and direction of God, who will make all things work together for the good of his people.

Peter, in the middle of the day, retired for prayer, ver. 9; from which we learn,

277. That we ought to be frequent and regular in the exercise of prayer.

The prejudice of Peter induced him to question the command and the truth of God, ver. 14;—from which we learn,

278. That we ought ever to be on our guard against the oppositions of prejudice; and habituate ourselves to receive, with child-like simplicity, the truths of the word of God.

The vision was repeated thrice, ver. 16;—from which we learn,

279. That as God bears long with us, and frequently repeats his instructions; we also ought to bear with each other's weakness, and with patience and long suffering endeavour to instruct and reclaim.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 4. Sinners may expect the grace of God in the use of the means of grace, q. 24. (368.)

Ver. 6. We should attend to the preaching of the word, q. 21. (398.)

Ver. 9. Secret prayer is our duty, q. 21. (390.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that (14.) we have been too often more concerned about our outward observances than about our inward holiness and purity; and, in regard to others, have been but too ready to (15.) despise those as common whom thou hast purified and cleansed.

Petition.—May we, (2.) and our several households, be devout, fearing thy name, giving alms, and praying to thee always. May (4.) our prayers and our alms come up for a memorial before thee; and do thou, in thy providence, graciously (6.) direct us to the use of those means by which we shall be instructed as to what we should do. May we be (9.) constant and regular in the exercise of secret prayer; (14.) more careful about the spirit than about the form of our devotions, and preserved from despising others, or (15.) considering those common or unclean whom thou hast chosen and purified.

APPLICATION OF THE LESSONS.

Read ver. 2, and say, In what may a devout mind fear and serve God? lesson 266.

Ver. 2. Where will the effects of true piety in the head of a family be seen? l. 267.

Ver. 2. What will the fear and love of God induce us to do? l. 268.

Ver. 2. What does God generally do when he intends specially to bless or deliver his people? l. 269.

Ver. 3. What will God do when he inclines our hearts to persevere in prayer? l. 270.

Ver. 4. What is it that makes us afraid of God's providential dispensations? l. 271.

Ver. 4. In what is there no intrinsic merit? l. 272.

Ver. 5. Why ought we to be regular and diligent in the use of the ordinary means of grace? l. 273.

Ver. 7. What kind of servants should we prefer? l. 274.

Ver. 8. What are we to do in seeking salvation? l. 275.

Ver. 9. What is under the control and direction of God? l. 276.

Ver. 9. In what should we be frequent and regular? l. 277.

Ver. 14. Against what should we be upon our guard? l. 278.

Ver. 16. What should we do to each other? l. 279.

SECTION XXVIII.

*Peter's Interview with the Messengers of Cornelius.—
Acts x. 17—24.*

CATECHETICAL EXERCISE.

Ver. 17. About what did Peter doubt? What happened while Peter was doubting? *Who made enquiry for Simon's house?* From whom had they been sent? Where did they stand?

18. What did the messengers do while standing before the gate? What did they ask? *For whom did the messengers ask?*

19. On what was Peter thinking? Who spoke to Peter while he was thinking on the vision? *What did the Spirit say to Peter?* Who were seeking him?

20. What was Peter to do? With whom was Peter to go? What was Peter not to do? Why was he not to doubt? Whom had God sent?

21. To whom did Peter go? *What did Peter say to the messengers?* Who did Peter say he was? What did he ask at them?

22. *What did the messengers say to Peter?* What was Cornelius? Of what did they say Cornelius was? Among whom had Cornelius a good report? What had God done to him? By what did God warn him? For whom was he to send? For what purpose was he to send for Peter?

23. *What did Peter do to the messengers?* Whom did he call in? What did he do to them? *What did Peter do on the morrow?* With whom did Peter go on the morrow? Who accompanied Peter?

24. Into what did they enter? When did they enter into Cesarea? *What was Cornelius doing when they entered into Cesarea?* Who waited for them? For whom did Cornelius wait? *Who were waiting with Cornelius?* Why were they waiting for Peter?

EXPLANATIONS.

Ver. 17. *Doubted,* Remained uncertain.—**22.** *Good report,* Much respected. *Warned,* Directed.—**23.** *Accompanied him,* Went with him.—**24.** *Kinsmen,* Relations.

LESSONS.

Peter reflected on the vision, and endeavoured to perceive what was meant by it, ver. 17;—from which we learn,

280. That we should always reflect upon what we hear, and endeavour to learn our duty from it.

While Peter reflected on the vision, God gave him directions, ver. 19;—from which we learn,

281. That when we earnestly endeavour to know the will of God, he will, by his Spirit, reveal it unto us.

Peter was desired to go with the strangers without doubting, ver. 20;—from which we learn,

282. That we should never allow the doubtings of prejudice to prevent us from doing what we know to be right.

Peter, on receiving directions, immediately obeyed God, ver. 21;—from which we learn,

283. That we ought, readily and cheerfully, to perform whatever we know to be our duty.

Cornelius was directed by the angel to send for Peter to instruct him, ver. 22;—from which we learn,

284. That we ought to direct each other how to attain true religious instruction.

Cornelius was to be instructed by Peter in his own house, ver. 22;—from which we learn,

285. That we ought to embrace every opportunity of receiving religious instruction, whether it be in private or in public.

Peter hospitably lodged the servants, ver. 23;—from which we learn,

286. That we ought to be kind and hospitable to strangers, whatever be their rank or condition.

Certain brethren accompanied Peter on his journey, ver. 23;—from which we learn,

287. That we ought to desire to enjoy the company and conversation of the people of God.

Cornelius was prepared and waiting for Peter, ver. 24;—from which we learn,

288. That we ought to prepare our hearts and minds for the preaching of the gospel.

Cornelius collected together his kinsmen and near friends to hear Peter, ver. 24;—from which we learn,

289. That we should be desirous to bring our relations and friends to the knowledge of Christ.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 17. We should be upon our guard lest we offend God, q. 19. (200.)

Ver. 21. We should obey all God's holy will, q. 19. (207.)

Ver. 23. We should be honest and kind to all our fellow-men, q. 20. (201.)

DEVOTIONAL EXERCISE.

Petition.—May we be diligent in our enquiries after the path of life, and readily (21.) obey thy will in whatever thou requirest. May we (22.) attend to the solemn warnings of thy word and thy providence,

and diligently make inquiry for the way to Zion. And may we not only be enabled anxiously and diligently to wait upon thee ourselves, but do thou (24.) make us useful and successful in bringing others also to the knowledge of the truth.

APPLICATION OF THE LESSONS.

Read ver. 17, and say, Upon what should we reflect?
lesson 280.

Ver. 19. What will God do when we earnestly endeavour to know his will? l. 281.

Ver. 20. What should we never allow the doubtings of prejudice to do? l. 282.

Ver. 21. What ought we readily and cheerfully to perform? l. 283.

Ver. 22. In what should we direct each other? l. 284.

Ver. 22. What should we be desirous of receiving, both in private and in public? l. 285.

Ver. 23. What should we be to strangers? l. 286.

Ver. 23. Whose company and conversation should we desire to enjoy? l. 287.

Ver. 24. For what should we prepare our hearts and minds? l. 288.

Ver. 25. Whom should we be desirous to bring to the knowledge of Christ? l. 289.

SECTION. XXIX.

Peter's Interview with Cornelius.—Acts x. 25—33.

CATECHETICAL EXERCISE.

Ver. 25. Who met Peter? When did Cornelius meet Peter? *What did Cornelius do when Peter was coming in?* Whom did he worship?

26. What did Peter do? Whom did Peter take up? What did Peter bid Cornelius do? *Why was Cornelius not to worship Peter?*

27. With whom did Peter talk? What did they

do as they were talking? What did they find when they went in?

28. Who spoke to them? What was unlawful for a Jew? With whom were Jews not to keep company? *What excuse did Peter make for coming to them?* What had God showed him?

29. In what manner had Peter come to them? When had Peter come? *What did Peter ask at Cornelius?*

30. *What account did Cornelius give of his vision?* How long was this ago? What was Cornelius doing? Until what hour? What did Cornelius do at the ninth hour? What stood before him? How was this man clothed?

31. What did he say was heard? What did he say of his alms? In whose sight were his alms had in remembrance?

32. What was Cornelius to do? Where was he to call? What was Simon's surname? Where was he lodged? What was he to do when he came?

33. *What did Cornelius say he had done?* When had he sent for Peter? What did he say of Peter? In what had Peter done well? What did Cornelius say they were? Before whom were they present? *What were they waiting to hear?* Who had commanded Peter to speak these things?

EXPLANATIONS.

Ver. 25. *Worshipped him*, Paid him divine honours?—29. *Gainsaying*, Disputing, or contradicting. Intent, Intention.—30. *Fasting*, Being without food. *Ninth hour*, Three o'clock in the afternoon.

LESSONS.

Cornelius intended to worship Peter, ver. 25;—from which we learn,
290. That we should never put God's servants in God's place. Ministers are to be highly esteemed, but not worshipped.

Peter would not allow Cornelius to worshⁱn him, ver. 26;—from which we learn,

291. That we must never prefer ourselves to God, or seek our own honour or profit at the expense of his glory.

Peter let Cornelius know that he was but a man, ver. 26;—from which we learn,

292. That we should always be humble, however much God, in his providence, may honour and exalt us.

Peter confessed that he had been in an error, ver. 28;—from which we learn,

293. That we ought never to hesitate in changing our opinions when we find them to be wrong, or be ashamed to confess unto others that we perceive them to be so.

Peter was not to call any man common or unclean, ver. 28;—from which we learn,

294. That we ought never to despise humble inquirers, or refuse to give them instruction, whatever may have been their former opinions or character.

Peter, without gainsaying, came as soon as he was sent for, ver. 29;—from which we learn,

295. That we should always be ready to instruct those who are desirous of instruction.

Cornelius prayed in his house, and the Lord answered him, ver. 30;—from which we learn,

296. That family and secret prayer is the privilege as well as the duty of Christians.

Cornelius did not delay, but immediately sent for Peter, ver. 33;—from which we learn,

297. That we ought readily, and without delay, to improve every opportunity of religious instruction.

They were all present before God, ver. 33;—from which we learn,

298. That in all our meetings for instruction or worship, we should especially consider ourselves as in the presence of God.

They professed themselves willing to hear all things that were commanded them of God, ver. 33;—from which we learn,

299. That our obedience to the commandments of God must be universal. We are to receive all, and to reject none of his commandments.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 26. We are to worship none other but God, q. 2. (222.)

Ver. 31. God will give his grace to those who wait upon him in his ordinances, q. 24. (368.)

Ver. 33. We should strive to know and to do the will of God as he has revealed it to us, q. 19. (367.)

DEVOTIONAL EXERCISE.

Confession.—We confess that we have too often, (25.) in our affections and our fears, fallen down before our fellow-men, and, forgetting our God, have worshipped his creatures. We have not (26.) withheld others from preferring us to thee; or denied ourselves, that we might give glory to thy name.

Petition.—May we learn (28.) not to call any man common or unclean; to (29.) follow thy directions without gainsaying; and to be desirous to know how we may be useful to others. May we learn to (30.) fast, and to pray, in private and secret, as well as in public. May our alms be had in remembrance before thee. May we (32.) seek the instructions and conversation of thy servants, and always, on such occasions, (33.) be ready, as in thy presence, to hear and obey those things which are commanded us by thee.

APPLICATION OF THE LESSONS.

Read ver. 25. and say, What should we not do to God's servants? lesson 290.

Ver. 26. To whom must we not prefer ourselves? l. 291.

Ver. 26. What should we always be? l. 292.

Ver. 28. What should we do when we perceive that we have been wrong? l. 293.

Ver. 28. What should we never do to humble inquirers? l. 294.

Ver. 29. What should we do to those who are desirous of instruction? l. 295.

Ver. 30. What is the privilege and duty of Christians? l. 296.

Ver. 33. What should we readily and without delay improve? l. 297.

Ver. 33. When should we especially consider ourselves as in the presence of God? l. 298.

Ver. 33. What must be universal? l. 299.

SECTION XXX.

*Peter's Discourse to Cornelius and his Friends.—
Acts x. 34—48.*

CATECHETICAL EXERCISE.

Ver. 34. Who opened his mouth? What did Peter perceive? *Who is no respecter of persons?* Of what is God no respecter?

35. Who is accepted with God? In every what? *What is he who feareth God and worketh righteousness?* With whom are such persons accepted?

36. What did God send? Unto whom did God send the word? What was preached? *By whom was peace preached to the children of Israel?* What is Jesus Christ? Who is Lord of all?

37. What did they know? Where was that word published? Where did this word begin to be preached? After what baptism? Who preached this baptism?

38. Who anointed Jesus? With what was Jesus

anointed? What did Jesus do while going about? Whom did Jesus heal? Who was with Jesus?

39. What were the apostles? Of what were the apostles witnesses? What did the Jesus do to Jesus? Who was slain and hanged on a tree?

40. Whom did God raise up? When was Christ raised up? By whom was Christ raised up? Who was shown openly?

41. Unto whom was Christ shown? Unto whom was he not shown? Who chose these witnesses? What did those witnesses do along with him? When did they eat and drink with him?

42. What did Jesus command the apostles to do? To whom were they to preach? What were they to testify? Who was ordained? By whom was Christ ordained? What was Christ ordained to be? Of whom was Christ to be the judge?

43. Who all gave witness to Christ? Who were to receive remission? Of what were they who believed in him to receive remission? Through whose name were they to receive remission of sins?

44. What fell? On whom did the Holy Ghost fall? What had they heard? From whom had they heard the word? When did the Holy Ghost fall on all those who heard the word?

45. Who were astonished? With whom had they come? At what were they of the circumcision astonished? What was poured out? On whom was the gift of the Holy Ghost poured out?

46. Whom did they hear speak with tongues? Whom did they magnify? Who magnified God? Who answered?

47. What did Peter ask? What should not be forbidden? For what purpose was the water to be used? Why were they to be baptized? What had they received? As well as who?

48. What did Peter command? In whose name were they baptized? What did they pray Peter to

do? Who prayed Peter to tarry? How long did they wish Peter to tarry?

EXPLANATIONS.

Ver. 34. *No respecter of persons*, Does not prefer one person or people to another.—35. *Accepted with him*, Receive favour and mercy through Jesus Christ.—37. *Published*, Publicly made known. *Throughout*, Over all.—38. *Anointed*, Set apart. *Oppressed*, Afflicted, or unjustly and cruelly treated.—42. *Testify*, Declare and prove. *Ordained*, Appointed. *Quick*, Living.—43. *Remission*, Forgiveness.—45. *They of the circumcision*, The Jews. *Astonished*, Greatly surprised. *Gentiles*, People who were not Jews.—46. *Magnify*, Glorify, or praise.—48. *Tarry*, Remain with them.

LESSONS.

God is no respecter of persons, ver. 34;—from which we learn,
300. That every person, whatever be his condition or his character, is welcome to God through Jesus Christ.

They who fear God and work righteousness are accepted by him, ver. 35;—from which we learn,
301. That though men's righteousness is not the cause of their being accepted by God, yet all will fear God and work righteousness after they have been accepted.

Peace is preached by Jesus Christ, ver. 36;—from which we learn,
302. That no one can obtain peace in any other way than through the gospel of Christ.

God anointed Jesus Christ with the Holy Ghost and with power, ver. 38;—from which we learn,
303. That we should ask the help of God's Spirit in the performance of our duties.

Christ went about doing good, ver. 38;—from which we learn,

304. That we should embrace every opportunity of doing good to our fellow men.

Jesus healed every one that was oppressed by the devil, ver. 38;—from which we learn,

305. That we should be encouraged to come to Christ from the consideration, that he rejected none that applied to him while on earth.

Jesus was vilified and murdered by those whom he served, ver. 39;—from which we learn,

306. That we must not be discouraged, nor remit our exertions, although we may be reproached or persecuted by those whose best interests we endeavour to promote.

God chose witnesses, and Jesus commanded them to preach to the people, ver. 41, 42;—from which we learn,

307. That we should gratefully receive the instruction of ministers, because they are sent to us by God and Christ.

Whosoever believeth shall have the remission of their sins, ver. 43;—from which we learn,

308. That without faith in Christ, there is no pardon of sin.

They who heard the word, received the Holy Ghost, ver. 44;—from which we learn,

309. That in hearing the word of God, we should always wait and pray for the influences of the Holy Spirit.

The Jewish Christians were surprised that the Gentiles should receive the gift of the Holy Ghost, ver. 45;—from which we learn,

310. That we should never think too highly of ourselves, or limit the grace and mercy of God in respect to others.

The new converts magnified God, ver. 46;—from which we learn,

311. That true conversion to God will always lead to adoration and praise.

The new converts were to be baptized, because they had received the Holy Ghost, ver. 47 ;—from which we learn,

312. That the outward ordinances, appointed by God, are not to be omitted or neglected, although we have, or suppose we have, those things which they represent, or are intended to convey.

The new converts besought Peter to tarry with them, ver. 48 ;—from which we learn,

313. That we should endeavour to prolong and improve the godly conversation of our pious friends.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 35. Salvation is freely offered to all men, q. 15.
(364.)

Ver. 36. Jesus Christ is King or Lord of all, q. 14.
(106.)

Ver. 38. Christ was appointed by God as the Saviour, q. 10. (88.)

Ver. 39. Christ was crucified, q. 12. (127.)

Ver. 40. Christ arose from the dead on the third day, q. 13. (130.)

Ver. 41. Christ appeared to his disciples after his resurrection, q. 13. (131.)

Ver. 42. Christ will judge the world, q. 27. (133.)

Ver. 43. Faith is necessary to salvation, q. 16.
(365.)

Ver. 48. Baptism is one of the outward means of grace, q. 21. (425.)

DEVOTIONAL EXERCISE.

Adoration.—Thou, O Lord, art our God ; who, for accomplishing our salvation, hast (38.) anointed Jesus Christ, our Saviour, with the Holy Ghost, and with power ; who wast (38.) with him in his life ; didst (40.) raise him again from the dead on the third day ; and hast (42.) appointed him to be the judge both of the living and of the dead.

Thanksgiving.—We thank thee that (36.) thou hast sent us thy word, by which peace is preached unto sinners through Jesus Christ, who is Lord of all ; and hast declared, (43.) that they who believe in him shall receive the remission of their sins.

Petition.—Enable us, by Jesus Christ, our only mediator, (35.) to fear thee and to work righteousness, that through him we may be accepted of thee. May we (37.) experimentally know thy word ; and following the example of our Lord, and (38.) having thee with us, may we go about continually doing good. Bestow upon us, (43.) through faith in his name, the remission of our sins, and the (45.) gift of the Holy Ghost, that we may be enabled by our lips, and in our lives, to (46.) magnify thy name.

APPLICATION OF THE LESSONS.

Read ver. 34, and say, Who are welcome to God through Jesus Christ ? lesson 300.

Ver. 35. Who fear God and work righteousness ? l. 301.

Ver. 36. In what way alone is peace with God to be obtained ? l. 302.

Ver. 38. In what should we ask the help of God's Spirit ? l. 303.

Ver. 39. What should we embrace every opportunity of doing to our fellow-men ? l. 304.

Ver. 33. What should encourage us in coming to Christ ? l. 305.

Ver. 39. With what are we not to be discouraged in our attempts to do good ? l. 306.

Ver. 41, 42. Why should we gratefully receive the instructions of ministers ? l. 307.

Ver. 43. What shall we not receive without faith ? l. 308.

Ver. 44. For what should we wait and pray while engaged in hearing the word of God ? l. 309.

Ver. 45. What should we not do to ourselves, nor limit with respect to others ? l. 310.

Ver. 46. To what will true conversion lead us? l. 311.

Ver. 47. What are we not to omit? l. 312.

Ver. 48. What should we endeavour to improve and prolong? l. 313.

SECTION XXXI.

Peter's Defence for having gone to the Gentiles.—

Acts xi. 1—18.

CATECHETICAL EXERCISE.

Ver. 1. Who heard about the Gentiles? Where were those apostles and brethren? What did they hear? What had the Gentiles received?

2. Who came up to Jerusalem? *Who contended with Peter when he had come up to Jerusalem?* With whom did they contend?

3. *Why did the Jews contend with Peter?* To whom did they say he had gone in? What did Peter do when he went into the uncircumcised?

4. *What did Peter do to those who contended with him?* What did he rehearse? What did Peter do besides rehearsing the matter? In what manner did he expound it to them?

5. What was Peter doing when he fell into the trance? *What did Peter see in the trance?* Whence did the sheet come? How far down did the sheet come?

6. Upon what did Peter fasten his eyes? *What did Peter see in the vessel?*

7. What did Peter hear? What did the voice bid Peter do?

8. *What did Peter say when the voice bade him slay and eat?* What had not entered into his mouth?

9. What answered him again? From whence did the voice proceed? *What was Peter not to call common?*

10. How often was this done? *What was done?*

three times? What were drawn up? To what place were these drawn up?

11. *Who sought Peter?* Where were the men? Into what had they come? Into what house did they come? From whence had they been sent? Unto whom were they sent?

12. *What did the Spirit bid Peter do?* What was he not to do? Who accompanied Peter? Into what did they enter?

13. *What did Cornelius tell Peter?* What had he seen? What did the angel say to Cornelius? Whither was he to send? For whom was he to send?

14. What would Peter tell him? What would the words which Peter was to tell do? Who would be saved by means of Peter's words.

15. *What fell on the Gentiles?* When did the Holy Ghost fall on them? As what did the Holy Ghost fall on them?

16. *What did Peter remember?* Whose word did Peter remember? With what did John baptize? With what were they to be baptized?

17. What did God give them? Like what was this gift given them by God? Who at Jerusalem had received this gift? Whom was Peter not to withstand?

18. *What did the people do when they heard these things?* What did they do besides holding their peace? Whom did they glorify? *For what did the disciples glorify God?* What had God granted? To whom had God granted repentance? What kind of repentance had God granted to the Gentiles?

EXPLANATIONS.

Ver. 2. *Of the circumcision,* Jews. *Contended,* Found fault.—4. *Rhearsed,* Related. *Expounded,* Explained.—5. *Trance,* An ecstacy, or rapture. *Vision,* An extraordinary dream or revelation. *Vessel,* Something capable of containing other things. *Descent,* Come down.—6. *Fastened mine eyes,* Looked attentively. *Considered,* Carefully examined.—7.

Slay, kill.—11. *Immediately,* At the very time.—
 12. *Moreover, Besides.* Accompanied me, Went with me.—13. *Surname, Second, or family name.*—14. *Whereby, By which.*—17. *Forasmuch, Since, or because.* *Withstand, Refuse to obey.*—18. *Glorified God, Gave God glory.*

LESSONS.

The Jews contended with Peter, for eating with Gentiles, ver. 23;—from which we learn,

314. That prejudice, and a bigotted adherence to names and forms, are great enemies to brotherly love and Christian fellowship.

Peter patiently heard, and meekly reasoned with his opponents, ver. 4;—from which we learn,

315. That we ought to oppose the prejudices and weakness of our brethren, with meekness ; stating our reasons, and appealing to facts.

For Lessons on Ver. 5—14, see Sections 27—30.

It was by the words of Peter that Cornelius and his house were to be saved, ver. 14;—from which we learn,

316. that we will never be saved because of our piety and charity, but only by means of the gospel of Christ.

The Holy Ghost was bestowed by God previous to baptism, ver. 15;—from which we learn,

317. That though outward ordinances are appointed by God for the benefit of man, yet God himself does not always limit his operations to them.

Peter called to remembrance the word of the Lord, ver. 16;—from which we learn,

318. That we ought frequently to call to our recollection the religious instruction and lessons which we may formerly have received.

The disciples were to be baptized, not with water merely, but with the Holy Ghost, ver. 16;—from which we learn,

319. That outward ordinances are of little avail, if we do not also receive the influences of the Spirit.

Peter dared not withstand God by rejecting those whom God had chosen, ver. 17;—from which we learn,

320. That God is withheld when, by arbitrary rules of men, communion and fellowship are refused to those whom we believe to be his people.

The disciples, when convinced by Peter, held their peace, ver. 18;—from which we learn,

321. That we ought never to suppress conviction, nor continue to defend an opinion which we perceive to be wrong.

The disciples held their peace when they knew that God had sent Peter, ver. 18;—from which we learn,

322. That we should cheerfully submit to every command of God, however contrary it may be to our former opinions, or natural inclinations.

The disciples when they perceived their error, glorified God, ver. 18;—from which we learn,

323. That we ought to be grateful for every increase made to our knowledge, and for every victory which we are enabled to gain over our prejudices.

The disciples glorified God for extending salvation to the Gentiles, ver. 18;—from which we learn,

324. That we should glorify God for the extension and success of the gospel among the heathen.

God favoured the Gentiles by granting them repentance, ver. 18;—from which we learn,

325. That true repentance is a great blessing, and a special mark of the favour of God.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 13, 14. The preaching of the word is one of the appointed means of grace, q. 21. (399.)

Ver. 17. We should strive to do all God's holy will, q. 19. (186.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that we are too apt to (1.) envy and grieve at the good of others ; and to (2.) contend with those of our brethren, who serve thee otherwise than we do ourselves.

Petition.—Enable us (4.) to conciliate our brethren, and to be kind and condescending to all ; (9.) not calling that common which thou hast cleansed. May we (13.) seek to hear the word of thy gospel from thy ministering servants, by means of which (14.) we and our houses may be saved. Grant that thy people, every where, may (16.) not only be baptized with water, but with the Holy Ghost ; and may we (17.) not withstand thee, or thy gracious operations upon others, but (18.) glorify thy name, when thou grantest also unto those of our brethren around us repentance unto life.

APPLICATION OF THE LESSONS.

Read ver. 2, and say, What are great enemies to brotherly love and Christian fellowship ? lesson 314.

Ver. 4. In what manner should we meet, and endeavour to overcome the weakness and prejudice of our brethren ? I. 315.

Ver. 14. By what alone can we be saved ? I. 316.

Ver. 15. To what does God not always limit his operations ? I. 317.

Ver. 16. What ought we frequently to call to our recollection ? I. 318.

Ver. 16. What is of more importance than the observance of the outward ordinances ? I. 319.

Ver. 17. When do we withstand God ? I. 320.

Ver. 18. What should we never suppress ? I. 321.

Ver. 18. In what way should we submit to the commands of God, although contrary to our natural inclinations ? I. 322.

Ver. 18. For what should we be grateful ? I. 323.

Ver. 18. For what should we glorify God? l. 324.

Ver. 18. What is true repentance? l. 325.

SECTION XXXII.

{ *The Visit of Barnabas to Antioch.—Acts vi. 19—30.*

CATECHETICAL EXERCISE.

Ver. 19. What happened upon the persecution that arose about Stephen? *To what places did the disciples, when they were persecuted, travel?* What did they do on their travels? To whom did they preach?

20. Of what countries were some of these disciples? Whither did they come? *To whom did the disciples preach at Antioch?* Whom did they preach?

21. What was with them? *What effects followed the preaching of the gospel at Antioch?* What did they do when they believed? To whom did they turn?

22. To whom did these tidings come? What came unto the ears of the church? *Whom did the church at Jerusalem send to Antioch?* Whither was Barnabas to go?

23. Who came? What did he see? What was he? *What did Barnabas do when he came to Antioch?* To whom were they to cleave? How were they to cleave to the Lord?

24. What was Barnabas? Of what was he full? *What were added to the Lord?*

25. Who departed? Whither did Barnabas go? *For what purpose did Barnabas go to Tarsus?* Whom did he go to seek?

26. Who was brought to Antioch? By whom was Saul brought to Antioch? *How long did Saul and Barnabas preach in Antioch?* With whom did they assemble? What did they teach? What were the disciples called? *Where were the disciples first called Christians?*

27. What happened in those days? Whence came these prophets? To what place did they come?

28. Who stood up? What was Agabus? *What did Agabus prophesy, or signify?* By what did he signify this? Where was there to be a dearth? When did this come to pass?

29. *What did the disciples at Antioch determine to do?* In what proportion did they send relief? To whom were they to send relief?

30. What did they do? To whom did they send it? *By whose hands did the disciples at Antioch send their contributions?*

EXPLANATIONS.

Ver. 21. *The hand of the Lord was with them,* The Lord helped them, and blessed their exertions.

—22. *Tidings,* News, intelligence.—23. *With purpose of heart,* With decided resolution and firmness.

—23. *Cleave unto the Lord,* Adhere unto, and persevere in their professions of the gospel.—26. *Christians,* Adherents and disciples of Christ.—28. *Dearth,* Famine, scarcity of food.—29. *Relief,* Money to support them.

LESSONS.

The scattering of the disciples was made the means of spreading the knowledge of the gospel, ver. 19; from which we learn,

326. That we ought, humbly and patiently, to submit to personal or family afflictions, knowing that God can and will bring good out of evil.

It was the power and blessing of the Lord accompanying the instructions of the disciples, that caused the people to believe, ver. 21;—from which we learn,

327. That we should seek the presence and blessing of God while we are engaged either in giving or receiving instruction.

Those who believed turned unto the Lord, ver. 21;—from which we learn,

348. That all who truly believe the gospel, will forsake sin and follow holiness.

The success of the gospel was made known to the church, ver. 22;—from which we learn,

329. That we should take pleasure in hearing and in relating the success of the gospel.

When Barnabas saw the grace of God in others, he was glad, ver. 23;—from which we learn,

330. That we should never be envious at the spiritual attainments of others, but should always rejoice in their increase.

Barnabas exhorted them all to cleave to the Lord, ver. 23;—from which we learn,

331. That salvation and safety is only to be secured by a perserving attachment and adherence to Christ.

The disciples were to cleave unto Christ with purpose of heart, ver. 23;—from which we learn,

332. That we should give our hearts to Christ, and be decided in our attachment to him.

Barnabas was a good man, and much people were added unto the Lord, ver. 24;—from which we learn,

333. That when the conduct of those who preach the gospel correspond with their exhortations, much success may be expected from their labours.

Barnabas sought the assistance of Paul, ver. 25;—from which we learn,

334. That we ought to assist each other, as we may have opportunity, in forwarding the interests of Christ's church and the cause of the gospel.

The disciples were called Christians, ver. 26;—from which we learn,

335. That as we take the name of Christ, we should be faithful and consistent followers of him.

Agabus warned the disciples of the dearth, ver. 28;—from which we learn,

336. That we ought, if we have it in our power, to warn, exhort, and advise our brethren in every case of present or apprehended danger.

The disciples resolved to relieve their brethren, ver. 29;—from which we learn,

337. That we should, to the best of our ability, assist and relieve our suffering brethren.

Each individual assisted according to his ability, ver. 29;—from which we learn,

338. That the extent of our charity is not to be measured by the largeness of the gift, but by the ability of the giver.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 21. We cannot produce grace, or holy desires, in the heart, without the Spirit of God, q. 23. (355.)

Ver. 26. Public worship is an appointed means of grace, q. 21. (399.)

Ver. 29. We should be kind and good to all our fellow-men. q. 20. (201.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that (19.) we are too apt to limit thy mercy, and presume to distinguish who are most worthy of thy grace.

Thanksgiving.—We thank thee (19.) for our spiritual privileges, and our temporal mercies; that we are neither scattered abroad by persecution, nor (28.) visited with famine and want.

Petition.—May (21.) thy hand be with thy servants and thy people, and may great numbers around us daily believe, and turn unto the Lord. (23.) May we see thy grace and be glad, and continue with purpose of heart to cleave unto thee. May it be said of thy ministering servants every where, that (24.) they are good men, full of the Holy Ghost and of faith; and may much people, by their means, be added to

the Lord; and grant that all of us may show our love to thee, (29.) by ministering, according to our ability, to the wants of our brethren.

APPLICATION OF THE LESSONS.

Read ver. 19, and say, What will God bring out of family and personal troubles? lesson 326.

Ver. 21. What should we ask when giving or receiving instruction? l. 327.

Ver. 21. What will they do who truly believe the gospel? l. 328.

Ver. 22. What should we take pleasure in hearing and rehearsing? l. 329.

Ver. 23. At what should we not be envious? l. 330.

Ver. 23. By what is salvation and safety to be secured? l. 331.

Ver. 23. In what should we be decided? l. 332.

Ver. 24. When may a preacher expect success from his labours? l. 333.

Ver. 25. In what ought we to give assistance to each other? l. 334.

Ver. 26. Who should be faithful and consistent followers of Christ? l. 335.

Ver. 28. What should we do to our brethren in every case of present or apprehended danger? l. 336.

Ver. 29. What should we do to our suffering brethren? l. 337.

Ver. 29. By what is the extent of our charity to be measured? l. 338.

SECTION XXXIII.

*The Imprisonment and Deliverance of Peter.—
Acts xii. 1—12.*

CATECHETICAL EXERCISE.

Ver. 1. Who stretched forth his hands? When did he do this? *What did Herod the king do?* For what purpose did he do this? Whom did he try to vex?

2. *Whom did Herod kill?* Who was James? What did Herod do to James? With what was he killed?

3. What did Herod see? Whom did his conduct please? What did Herod do when he saw that his conduct pleased the Jews? *Whom did Herod take prisoner?* When did Herod do this? What days were then?

4. Whom did Herod apprehend? Into what did Herod put Peter? When did he put him in prison? To whom did he deliver him? What were the soldiers to do with him? *What did Herod intend to do to Peter?* When did he intend to bring him forth to the people?

5. Where was Peter kept? What was made for Peter? When was prayer made for him? *Who prayed for Peter without ceasing?* Unto whom did they pray? For whom did they pray?

6. What was Peter doing? Where was he sleeping? *In what situation was Peter while sleeping?* At what time is it said that Peter was sleeping? Between whom was he sleeping? With what was he bound? Where were the keepers? What were they doing?

7. Who came upon Peter? What shined? Where did the light shine? *What did the angel do to Peter?* Who raised him up? *What did the angel bid Peter do?* What became of his chains?

8. Who was to gird himself? What was he to bind on? What did Peter do? What was Peter to cast about him? *Whom was Peter desired to follow?*

9. What did Peter do? Who wist not that it was true? *What did Peter think?*

10. What did they pass? To what did they come? When did they come to the iron gate? Whither did the iron gate lead? *What is said of the great iron gate?* Out of what did they go? What did they pass through? What did the angel do? *Where did the angel depart from him?*

11. Who came to himself? Where was Peter when

he came to himself? *What did Peter say when he came to himself?* What had the Lord sent? From what had God delivered him? From whose hand had he been delivered? From what else had he been delivered besides from the hand of Herod?

12. *Whither did Peter go?* When did he go to the house of Mary? Who was Mary? What was John's surname? Who were in Mary's house? How were they engaged?

EXPLANATIONS.

Ver. 1. *Stretched forth his hands,* Exerted himself or took active measures. *To vex,* To disquiet, or hurt.—3. *Days of unleavened bread,* The feast of the Passover.—4. *Apprehended him,* I laid hold of him. *Four quaternions,* Four companies of soldiers, containing four each. *Easter,* or rather Passover, when the days of the feast should be over.—7. *Smote,* Struck.—8. *Gird,* To fasten the clothes about the waist. *Sandals,* Articles of dress for the feet, like the sole of a shoe.—9. *Wist not,* Knew not, could not believe. *Saw a vision,* Or dreamed.—10. *Ward,* Watches, or guards in different parts of the prison. *His own accord.* Of itself. *Forthwith,* Immediately.—11. *Come to himself,* Collected his thoughts, and calmly considered the matter. *Of a surety,* I am sure.—*Expectation,* A violent death expected by the Jews.—12. *Surname,* Second, or family name.

LESSONS.

Herod stretched out his hands to vex certain of the church, ver. 1;—from which we learn,

339. That God, for wise purposes, sometimes permits wicked men to persecute his people.

Herod killed James, ver. 2;—from which we learn,

340. That though God always can deliver his people from their enemies, yet, for his own glory, and the good of his church, he does not always see it meet to do so.

The approbation of the Jews, at killing James, made Herod take Peter also, ver. 3;—from which we learn,

341. That the approbation and applause of wicked men, when much esteemed, often lead to greater sins.

Prayer was made without ceasing by the church for the release of Peter, ver. 5;—from which we learn,

342. That in every case of difficulty, or danger to our brethren, we ought to join together in supplicating God in their behalf.

Peter slept on the morning of his intended execution, ver. 6;—from which we learn,

343. That we should, at all times, rise above the fear of death; and, by a constant faith and dependence on Christ, be always prepared to meet it.

The angel smote Peter on the side, ver. 7;—from which we learn,

344. That the stroke which God inflicts upon his own people in order to make them flee from danger, is a stroke of kindness and mercy.

Peter was ordered to dress himself and to follow the angel, ver. 8;—from which we learn,

345. That we ourselves must always use such means as are within our power for effecting our deliverance. God broke the chains, and opened the prison doors, which Peter could not do; but Peter was to dress himself, and to follow the angel.

When Peter was delivered, the angel departed, ver. 10;—from which we learn,

346. That God does not grant extraordinary interpositions in behalf of his people farther than is evidently necessary. The angel placed Peter in the street, but he then left him to provide for his own safety.

Peter gave God all the glory of his deliverance, ver. 11;—from which we learn,

347. That every escape from danger, or deliverance from trouble, is to be ascribed to the power and mercy of God.

Peter, on his deliverance, sought the house and company of the people of God, ver. 12;—from which we learn,

348. That we ought to make our Christian brethren acquainted with our deliverances and mercies, that they also may join us in our thanksgiving and praise.

The prayers of the church for Peter were not answered till the morning of the day of his intended execution, ver. 12;—from which we learn,

349. That we ought always to persevere, and never be discouraged in prayer. If what we ask will do us good, God will bestow it, though not perhaps till the very last hour; and if it will do us harm, we ought to be grateful because of its being refused.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 5. Prayer in private and public is one of the means of grace, q. 21. (472, 473.)

Ver. 6. God will support his people in the prospect of death, q. 26. (176.)

Ver. 10. God has all power, q. 2. (19.)

Ver. 11. God will keep his people from all real evil, q. 26. (118.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that (3.) we are often too desirous of the praise of men, and sometimes even prefer their approbation to thine: That we are, in the darkness of our minds, inclined (4,) sometimes to oppose or oppress thy people, to please thine enemies, and to gain their applause.

Thanksgiving.—We thank Thee that (1, 2.) we enjoy liberty of conscience, and are permitted in safety to worship thee according to thy word.—That

(11.) thou art daily preserving us from our enemies, and from all the expectations of those who are seeking our destruction.

Petition.—May we earnestly and constantly (5.) pray for thy church and thy people; (6.) be resigned and happy under all thy dispensations; and wait with prayer and patience (10.) till thou, in thine own time and way, work out our deliverance.—(11.) May we know of a surety that thou art our preserver; and (12.) when we consider thy goodness, may we show our gratitude by loving thy people, and associating with them in their prayers and their praises to thee.

APPLICATION OF THE LESSONS.

Read ver. 1, and say, What does God for wise purposes permit wicked men to do? lesson 339.

Ver. 2. What is it that God can, but does not always do, to his people? l. 340.

Ver. 3. To what do the approbation and applause of wicked men often lead? l. 341.

Ver. 5. What should we do, in every case of difficulty or danger, to our brethren? l. 342.

Ver. 6. For what should we always be prepared? l. 343.

Ver. 7. What is the nature of that stroke which excites God's people to flee from danger? l. 344.

Ver. 8. What should we do for accomplishing our own deliverance? l. 345.

Ver. 10. To what extent does God, in an extraordinary manner, interfere in behalf of his people? l. 346.

Ver. 11. What is to be ascribed to the power and mercy of God? l. 347.

Ver. 12. What should we make known to our Christian brethren? l. 348.

Ver. 12. In what should we persevere? l. 349.

SECTION XXXIV.

Herod's conduct and Death.—Acts xii. 19—25.

CATECHETICAL EXERCISE.

Ver. 13. Who knocked at the door of the gate? At whose door did Peter knock? (See ver. 12.) Who came to the gate to hearken?

14. What did she know? What did she not do? Why did she not open the gate? What did she do? What did the damsel tell? Where did she say Peter stood?

15. What did the people say to her? Who did they say was mad? What did she affirm? In what manner did she affirm this? What did the brethren suppose was at the gate? Whose angel did they suppose was at the gate?

16. What did Peter continue to do? When did they open the gate? What were they when they saw him? Whom were they astonished to see?

17. What did Peter do when he came in? What did Peter wish them to do? What did Peter declare unto them? Who had brought him out? From what had the Lord brought him out? What did Peter bid them do? To whom were they to show these things? What did Peter do? Whither did Peter go?

18. What happened as soon as it was day? What was there in the morning among the soldiers? What caused the stir among the soldiers? Who was missing?

19. Who sought for Peter? What happened when Herod sought for him? What did Herod do when he could not find Peter? Whom did Herod examine? What did Herod command to be done to the keepers? Who were put to death? Whither did Herod go? What did Herod do at Cesarea?

20. Who was highly displeased? With whom was Herod highly displeased? Who came to him? In what manner did they come to him? Whom did they

make their friend? *What did the people of Tyre and Sidon desire?* Why did they desire peace? By what was their country nourished?

21. Who sat upon his throne? When did Herod do this? *What did Herod do upon a set day?* How was he arrayed? What did he make? To whom did he make an oration?

22. What did the people do? When did the people give a shout? *What did the people say about Herod?* What did they say it was? What did they say it was not?

23. Who smote him? Whom did the angel of the Lord smite? Why did the angel of the Lord smite Herod? *What became of Herod?* Of what was he eaten? What did he give up? Who gave up the ghost?

24. What is said of the Word of God? *What grew and multiplied?*

25. Who returned? From whence did they return? *When did Barnabas and Saul return from Jerusalem?* What had they fulfilled? Whom did they take with them? Which John did they take with them?

EXPLANATIONS.

Ver. 13. *A damsel.* A young woman.—15. *Constantly affirmed.* Continued to assure them.—16. *ASTONISHED.* Greatly surprised.—17. *Beckoning, Making signs.*—18. *No small stir,* A great surprise and confusion.—20. *One accord,* All together, or with one consent.—*Chamberlain,* One who took care of the chambers in the palace.—*Nourished,* Supported.—21. *Set day,* A day appointed for the purpose. *Arrayed,* Splendidly clothed. *Royal apparel,* Kingly robes. *Oration,* A set speech. *Shout,* A loud cry.—23, *Gave up the ghost,* Died.—24. *Grew and multiplied,* The Christians became more enlightened and more numerous.—25. *Fulfilled,* Completed. *Ministry,* Service, *Surname,* Second, or family name.

LESSONS.

The damsel opened not the gate for gladness, ver. 14 ;—from which we learn,

350. That excessive joy, or excessive sorrow, should never prevent us from attending to present duty.

The people, though they had been praying for Peter's deliverance, thought the girl mad, when she said he was at the gate, ver. 15 ;—from which we learn,

351. That we should always hope for, and expect to receive, those things for which we pray.—“Believe that ye receive them, and ye shall receive them.”

Peter did not go away, but continued knocking, ver. 16 ;—from which we learn,

352. That we ought not lightly to abandon those to whom we may be useful, or, because of their neglect or weakness, refuse to give that information which may tend to their good.

The disciples were to report Peter's deliverance to their brethren, ver. 16 ;—from which we learn,

353. That God's gracious dealings with his people should be made known to others, for exciting their love, and strengthening their faith.

Peter sought security in another place, ver. 17 ;—from which we learn,

354. That we ought not to tempt God.—He will save when he pleases; but his people are to use the means, which he makes successful.

There was great consternation among the soldiers, when they missed Peter, ver. 18 ;—from which we learn,

355. That the schemes of the wicked against God, while they are overruled for good, will at last overwhelm them with confusion.

Herod examined and killed the keepers, ver. 19 ;—from which we learn,

356. That when the ungodly join together in shut-

their eyes against conviction, they generally become more and more wicked, till they at last bring on each others destruction.

The people, with whom Herod was displeased, made Blastus their friend, and, through him, sought peace, ver. 20;—from which we learn,

357. That men in general are wiser in respect to their temporal, than they are with respect to their eternal interests.—We and ours are daily nourished by the eternal King, under whose wrath and curse we naturally are. He, however, is already reconciled, and is himself desiring peace and offering pardon. He has appointed a more successful Mediator for us than Blastus; and Jesus Christ, his only Son, offers us his services, and assures us of success.—We will not, however, have peace; but refuse his mercy, and court destruction.

The people blasphemed God, in praising Herod, ver. 22;—from which we learn,

358. That it is very sinful to flatter others, or to pay more respect to our fellow-men, than we do to God.

The angel smote Herod because he did not give God the glory, ver. 23;—from which we learn,

359. That we ought to give God all the glory of what we have and what we are. To do otherwise is sinful and dangerous.

Herod was eaten with worms, ver. 23;—from which we learn,

360. That God will admit of no rival.—They who attempt to rob him of his glory may expect to be shamefully humbled, and miserably destroyed.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 17. God will preserve his people from all real evil, q. 26. (118.)

Ver. 22, 23. God is the only true God, q. 2. (25.)

Ver. 23. They who do not serve God will be unhappy while they live, q. 25. (82.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, that we have too often (21.) preferred ourselves to thee, and have (22.) sought from our fellow-men that devotion and reverence which we ourselves refused to our Maker.—(23.) Well mightest thou, O Lord, in just judgment for our sins, have made our life miserable, and our death hopeless.

Petition.—Enable us with gratitude (17.) to declare thy goodness to our brethren, and to promote the knowledge of thy grace and mercy to all around us. May we (21.) ourselves never be high minded, or (22.) ungratefully give that glory to others which belongs only to thee. But may we learn from the (23.) condemnation and misery of the wicked, to fear and obey thee only; rejoicing (24.) in the increase of thy saints, and the spread of thy gospel.

APPLICATION OF THE LESSONS.

Read ver. 14, and say, What should excessive joy or sorrow not do? lesson 350.

Ver. 15. What should we hope for and expect to receive? l. 351.

Ver. 16. What should we not do, because of neglect or weakness in others? l. 352.

Ver. 17. What should be made known to others? l. 353.

Ver. 17. What must we do when God delivers us? l. 354.

Ver. 18. What will the schemes of the wicked against God do to themselves? l. 355.

Ver. 19. What do the ungodly generally do when they refuse to be convinced? l. 356.

Ver. 20. In what are men generally most wise? l. 357.

Ver. 22. To whom should we pay most respect? l. 358.

Ver. 23. To whom should we give all the glory of what we have and are? l. 359.

Ver. 23. What may they expect who attempt to rob God of his glory? l. 360.

Ver. 23. What may they expect who attempt to rob God of his glory? l. 360.

SECTION XXXV.

Story of Elymas the Sorcerer.—Acts xiii. 1—18.

CATECHETICAL EXERCISE.

Ver. 1. What were in the church at Antioch? Where were these prophets and teachers? What is said of Simeon? What is said of Manaen? With whom had Manaen been brought up?

2. What did these teachers and prophets do? Who spake to them while they ministered and fasted? What did the Holy Ghost bid them do? Who were to be separated? For what purpose were Barnabas and Saul to be separated? Who had called them to this work?

3. In what manner did the apostles ordain Barnabas and Saul? Upon whom did the apostles lay their hands? What did the apostles do to Barnabas and Saul after they were ordained?

4. By whom is it here said they were sent forth? Whither did Barnabas and Saul go? Whither did they go after they left Seleucia?

5. What did they do at Salamis? What did they preach? Where did they preach the word of God? In whose synagogues? What was John to them?

6. What did they go through? To what place did they come? Whom did they find at Paphos? What was this man besides being a sorcerer? What was this Jew's name?

7. With whom was this sorcerer? Who was deputy of the country? What kind of a man was Sergius Paulus? What did the deputy do? For whom did he call? For what purpose did the deputy call for Barnabas and Saul? What did the deputy wish to hear?

8. Who was Elymas? What did Elymas do? Whom

did Elymas withstand? What did Elymas seek to do to the deputy? From what did Elymas seek to turn the deputy away?

9. *Who is called Paul?* With what was Paul filled? What did Paul do when he was filled with the Holy Ghost? Upon whom did Paul set his eyes?

10. *What did Paul say that Elymas the sorcerer was?* Of what was Elymas full? Whose child was this sorcerer? To what was he an enemy? *What did Paul ask Elymas?* Whose ways was Elymas seeking to pervert?

11. What did Paul say was upon him? *What was Elymas to be?* What was he not to see? For how long was he to be blind? What fell on him? On whom did this mist and darkness fall? What did Elymas do when struck blind? *What did Elymas go about seeking?*

12. Who saw what was done? *What did the deputy do when he saw what was done?* Who believed? What was the deputy when he believed? At what was the deputy astonished?

13. From whence did Paul and his company loose? Whither did they come? Where was Perga? *Who departed from them at Perga?* Whither did John go? Who returned to Jerusalem?

EXPLANATIONS.

1. *Prophets,* Had the gift of prophecy; received communications from God. *Brought up,* Reared, or educated. *Tetrarch,* Governor of the fourth part of a province.—2. *Ministered,* Served. *Fasted,* Remained without food. *Separate,* Remove from others. *Whereto,* To which.—5. *Synagogues,* Jewish places of public worship. *John,* Not the apostle John, but John Mark, (See chap. xv. 37, 38.) *Their minister,* One who assisted or served them.—6. *Sorcerer,* One who used sorcery; pretended to have connexion with evil spirits.—7. *Deputy,* One who acts for another. *Prudent,* One who acted wisely.—8:

Interpretation, Meaning when explained. *Withstood*, Opposed them.—10. *Subtilty*, Cunning; sly and artful. *Mischief*, Hurtful; trying to do an injury. *Pervert*, To corrupt; to turn it aside from the truth.—11. *For a season*, For a certain time. *Immediately*, At the instant. *Mist*, dimness.—12. *Astonished*, Greatly surprised. *Doctrine*, Truths:—13. *Company*, Those who were with him. *Loosed*, Sailed away.

LESSONS.

Manaeen, a teacher, was brought up with Herod, ver. 1; from which we learn,

361. That worldly prospects, or the patronage of the great, should not tempt us to neglect the service of God, or the welfare of our souls.

It was when they were ministering and fasting that the Holy Spirit revealed himself to them, ver. 2;—from which we learn,

362. That it is in the use of the means of grace, that we are to expect the influences of the Spirit.

The appointment of Paul and Barnabas, by God, did not prevent the apostles from praying for them, ver. 3;—from which we learn,

363. That God's promise, or known will, must not prevent, but rather stimulate to prayer.

They who were ordained and sent forth by the Apostles, are here said to have been sent forth by the Holy Ghost, ver. 4;—from which we learn,

364. That faithful ministers, sent forth according to God's appointment, are to be considered as his messengers.

The people heard the apostles preach in the synagogues, ver. 5;—from which we learn,

365. That we should be regular and attentive in the public worship of God.

John voluntarily ministered unto them. ver. 5;—from which we learn,

366. That we ought to try in every way to be serviceable to God's ministers and messengers.

The prudence of Sergius Paulus made him send for Paul and Barnabas, ver. 7;—from which we learn,
367. That practical wisdom is shewn by candidly enquiring, impartially judging, and resolutely adopting what appears to be the truth.

Elymas withheld the apostles, ver. 8;—from which we learn,
368. That we should never refuse sufficient evidence, nor oppose what is evidently the truth.

Elymas endeavoured to turn away the deputy from the faith, ver. 8;—from which we learn,
369. That the rich and powerful should be very cautious in receiving or adopting the interested advices of their inferiors or dependants.

Elymas was a child of the devil, ver. 10;—from which we learn,
370. That wicked men, and those who oppose or persecute the people of God, are in the employment, and under the direction of Satan.

Elymas, for opposing the apostles, was struck blind, ver. 11;—from which we learn,
371. That it is dangerous to oppose God, or withstand his messages.

The deputy, when he saw the miracle, believed, ver. 12;—from which we learn,
372. That we should banish prejudice, and always submit our judgment to sufficient evidence.

John departed from the Apostles, and returned to Jerusalem, ver. 13;—from which we learn,
373. That we ought never to be afraid of difficulties in God's service, nor give up our well-doing, from fear of consequences.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 2. We may expect the influence of the Spirit in using the means of grace, q. 24, (368.) (387.)

Ver. 3. Prayer is a means of grace, q. 21. (390.)
 Ver. 4. They who love God, will readily obey him,
 q. 19. (383.)
 Ver. 5. Public worship is a means of grace, q. 21.
 (393.)
 Ver. 11. Sinners are rendered unhappy in this
 world, q. 25. (81.)
 Faith is required of all who hear the word, q. 16.
 (365.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, (8.) that we have too often withheld thy servants, and rejected thy message, and have even done those things which might have turned others away from the faith of thy gospel. We confess that we are by nature [10.] full of all subtlety, and mischief, children of the devil, enemies to righteousness, and always inclined to pervert the right ways of the Lord, to [10.] leave thy servants, and to forsake thy cause.

Thanksgiving.—We thank thee for [5.] the public preaching of thy word; and that [11.] thou hast not lifted up thine hand upon us for our sins, and for our perverse dealings with thee and thy cause.

Petition.—Enable us [3.] to love to minister unto thee and thy people; to [5.] attend upon the public preaching of thy word; and [7.] the more private and valuable opportunities we may enjoy of conversing with thy people, concerning the great truths of thy gospel. Keep us from withholding thy word, or, [12.] forsaking thy cause; or [8.] from turning others aside from the truth. But enable us [12.] to believe the truth, while we are astonished at the wondrous nature of thy glorious gospel.

APPLICATION OF THE LESSONS.

Read ver. 1, and say, What should not tempt us to neglect the service of God, or the welfare of our souls? lesson 361.

Ver. 2. When may we expect to receive the influences of the Spirit of God? l. 362.

Ver. 3. What ought not to prevent prayer? l. 363.

Ver. 3. What ought to stimulate us to prayer? l. 363.

Ver. 4. By whom are faithful ministers sent forth? l. 364.

Ver. 5. In what should we be regular and attentive? l. 365.

Ver. 5. To whom ought we to try to be serviceable? l. 366.

Ver. 7. How should we show our practical wisdom? l. 367.

Ver. 8. What should we never oppose? l. 368.

Ver. 8. Of what should the rich and powerful be cautious? l. 369.

Ver. 10. In whose employment are they who oppose and persecute God's people? l. 370.

Ver. 11. What is it dangerous for us to do? l. 371.

Ver. 12. What should we do with prejudices, when we have sufficient evidence that they are wrong? l. 372.

Ver. 13. Of what should we never be afraid? l. 373.

Ver. 13. What should we never give up, from fear of consequences? l. 373.

SECTION XXXVI.

Paul's Sermon at Antioch.—Acts xiii. 14—24

CATECHETICAL EXERCISE.

Ver. 14. **F**ROM what place did Paul and his company depart? To what place did they come? *Whither did Paul and his company go on the Sabbath?* What did they do when they went into the synagogue?

15. *What was done in the synagogue on the Sabbath?* What did they read? What was done after reading the Scriptures? *What did the ruler of the synagogue*

say? What were they to do who had a word of exhortation?

16. Who stood up? What did Paul do when he stood up? *To whom did Paul address himself?* What did Paul request them to do?

17. Who chose their fathers? Who were the people of God? *What did God do for his people in Egypt?* In what manner did the Israelites dwell in Egypt? How did God bring them out of Egypt?

18. What did God suffer? *Where did God suffer the manners of the Israelites?* For how long did God suffer the manners of the Israelites?

19. *What did God do to the seven nations of Canaan?* Who destroyed the seven nations? *What did God do with the lands of the seven nations?* By what did God divide the land?

20. When did God give the Israelites judges? *What did God give the Israelites, till the time of Samuel?* What was Samuel? What time elapsed during the judges and Samuel?

21. What did the Israelites desire? *Whom did God first give to Israel for their king?* Who was Saul? Of what tribe was Saul? What time elapsed during the days of Samuel's and Saul's reign?

22. Who was removed? Who removed Saul? *Who was raised up to be king after Saul?* Who raised up David? What was David made? Who gave testimony concerning David? *What was God's testimony concerning David?* Who was a man after God's own heart? Whose son was David? What was David to fulfil?

23. *Of whose seed had God raised up a Saviour?* What had God done with David's seed? According to what had God raised up a Saviour? *Who was the Saviour which God raised up?* To whom had God raised up the Saviour?

24. *What had John the Baptist preached?* When did John preach the baptism of repentance? Before

whose coming? To whom did John preach the baptism of repentance?

EXPLANATIONS.

14. *Departed*, Went away. *Synagogue*, Place of public worship.—15. *The law*, The books of Moses. *The prophets*, The books of Psalms and Prophets in the Old Testament. *Rulers*, Principal ministers, *Exhortation*, Advice; persuasion.—16. *Beckoning*, Waving, or making signs. *Give audience*, Hear me; pay attention.—17. *Exalted*, Honoured. *High arm*, Great power.—18. *Suffered he their manners*, Bore he with their sins and murmurings. *Wilderness*, Desart, where were no habitation.—19. *Destroyed*, Put to death, and drove away. *Divided*, Portioned out. *By lot*, By casting lots; each having an equal chance.—20. *Judges*, Rulers, who, under God, saw justice done.—22. *Removed*, Taken him away by death. *Testimony*, Witnessed; declared openly. *After mine own heart*, Such as I desire. *Fulfil*, Fully perform. *Will*, Wishes, or designs.—23. *Seed*, Offspring, or descendants.—24. *Preached*, Proclaimed openly. *Baptism of repentance*, That the people should repent and be baptized.

LESSONS.

Paul went to the synagogue on Sabbath, ver. 14;—from which we learn,

374. That we should attend public worship on Sabbath.

The Scriptures were read publicly in the synagogue on Sabbath, ver. 15;—from which we learn,

375. That the reading and explaining of Scripture should form a part of public worship.

The apostles were requested to exhort the people, ver. 15:—from which we learn,

376. That we should thankfully receive and attend to the exhortation of our ministers in public worship.

Paul when requested to exhort the people did not refuse, ver. 16 ;—from which we learn,

377. That we ought never to be backward or unwilling to do good when we are invited to it.

Paul records God's goodness to Israel, ver. 17 ;—from which we learn,

378. That we should remember, speak of, and record the goodness and mercy of God to us and ours.

Paul recorded the ingratitude of Israel, ver. 18 ;—from which we learn,

379. That we should frequently remember our own sins in contrast with God's goodness.

Paul records the destruction of the wicked nations for the benefit of Israel, ver. 19 ;—from which we learn,

380. That we should beware of sin, and should seek to be numbered with the people of God.

God bore forty years with Saul, but at last removed him, ver. 21, 22 ;—from which we learn,

381. That if we persevere in sin we shall at last be destroyed.

David was a man according to God's own heart, ver. 23 ;—from which we learn,

382. That we should endeavour to be like unto God.

David was to fulfil all God's will, ver. 22 ;—from which we learn,

383. That they who are like unto God, obey him in all things.

God honoured David by raising Christ of his seed, ver. 23 ;—from which we learn,

384. That they who honour and serve God, shall be honoured by him.

John, before Christ's coming, preached repentance, ver. 24 ;—from which we learn,

385. That repentance is necessary to salvation.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 14 Public worship is a means of grace, q. 21.
[398.]

Ver. 15. Reading God's word is a means of grace,
q. 21. [393.]

Ver. 15. Preaching and exhortation is a means of
grace, q. 21. [400.]

Ver. 23. God has found out a way of salvation, q.
9. [88.]

Ver. 24. Repentance is necessary to salvation; q
16. [366.]

DEVOTIONAL EXERCISE.

Adoration.—O Lord, [17.] thou art the God of our fathers, and the God of thy people; whom thou hast exalted and blessed in the land of their bondage.

Thanksgiving.—We bless thee for [14.] the Sabbath, for [15.] thy word, and for all the ordinances of thy gospel.—We thank thee for sparing us in being, and for [18.] so long bearing with our manners and our transgressions in this wilderness of sin; and hast, [23.] of the seed of David, raised up for us a Saviour, Jesus.

Petition.—Enable us [14, 15.] to improve all the means of grace which we enjoy. Do thou [17.] exalt and bless us, as thou didst thy people of old; and bring us at last with an high arm out of this land of our bondage. Give us, while here, [22.] this testimony, that we by thy grace are servants and' followers, after thine own heart, ready and willing at all times to do thy holy will.

APPLICATION OF THE LESSONS.

Read ver. 14, and say, What should we do on Sabbath? lesson 374.

Ver. 15. What should form a part of public worship?
I. 375.

Ver. 15. What should we thankfully receive and attend to in public worship? I. 376.

Ver. 16. What should we do, when we are invited to do good? l. 377.

Ver. 17. What should we remember and speak of? l. 378.

Ver. 18. What should we remember and contrast with God's goodness? l. 379.

Ver. 19. Of what should we beware? l. 380.

Ver. 19. With whom should we seek to be numbered? l. 380.

Ver. 21, 22. What shall be the consequence, if we persevere in sin? l. 381.

Ver. 22. What should we endeavour to be? l. 382.

Ver. 22. What do they do, who are like to God? l. 383.

Ver. 23. Who shall be honoured by God? l. 384.

Ver. 24. What is necessary to salvation? l. 384.

ANALYSIS.

[For Analysis of Paul's Sermon, see Section 38.]

SECTION XXXVII.

Paul's sermon at Antioch continued.

Acts. xiii. 25—33.

CATECHETICAL EXERCISE.

Ver. 25. WHO fulfilled his course? What did John ask? *What did John say?* Who came? After whom was he to come? What did John say he was unworthy to do?

26. What did Paul call his hearers? Whose children did he say some of them were? What did he say of the others? What was sent? *To whom was this word of salvation sent?*

27. Who knew not Jesus? *What did they at Jerusalem and their rulers not know?* What voice did they not know? What were read? When were the

prophets read? What had they fulfilled? *How did the Jews at Jerusalem fulfil the prophets?* Whom did they condemn?

28. What did they not find? In whom did they find no cause of death? *What did the Jews desire Pilate to do?* Who desired this of Pilate?

29. What did they fulfil? Written of whom? *What did they do to Jesus, when they had fulfilled what was written of him?* From what was Jesus taken down? Where did they lay him?

30. *What did God do to Jesus?* From what was Jesus raised? Who raised Jesus from the dead?

31. Who was seen? *Of whom was Jesus seen?* For how long was Jesus seen? From what place did the people come? To what place did the people go? *What were they to the people?*

32. *What did the apostle declare unto them?* What were these glad tidings? What was made unto the fathers?

33. Who fulfilled this? *What had God fulfilled?* Unto whom did God fulfil this promise? Who were they? How had God fulfilled that promise? Who was raised? Where was this written? What is written in the second Psalm? Whose son was Jesus? What does God say he had done? Whom had he begotten?

EXPLANATIONS.

Ver 25. *Fulfilled his course,* Performed the work given him to do by God.—26. *Stock,* Family, or race; a simile from the body of a tree, as the *stock*, and the branches which proceed from it. *Salvation, Deliverance.*—27. *Voice of the prophets,* Words in the writings of the prophets. *Condemning,* Pronouncing him worthy of death.—28. *Cause of death,* Crime worthy of death. *Desired, Asked, or requested.* *Slain, Killed.*—29 *Fulfilled,* Fully performed. *Tree, Cross. Sepulchre,* Burial place.—31. *Witnesses,* Those who give evidence.—*Declare,* Make known, or preach.

Glad tidings, The gospel, or good news. The fathers, Holy ancestors of the Jews.—33. fulfilled, Performed, or fully accomplished.

LESSONS.

John preferred and recommended Christ before himself, ver. 25;—from which we learn,

386. That, in speaking of ourselves, we should be modest and humble, and always prefer others when candour and truth will allow.

John debased himself, that he might exalt Christ, ver. 25;—from which we learn,

387. That we should be willing to be any thing, or nothing for Christ's sake.

Though salvation is offered freely to all men, yet Paul at this time appeared to offer it only to the Jews, and those who feared God, ver. 26;—from which we learn,

388. That we ought not to find fault with, or calumniate ministers, for not at all times stating *all* the truths of the gospel, when they say nothing contrary to any of them.

The Scriptures were regularly read by the Jews, but were not understood, ver. 27;—from which we learn,

389. That we should never deceive ourselves, or others, by the outward form of reading, or learning the Scriptures, without endeavouring also to understand them.

Reading the Scriptures, without understanding them, was a principal cause why the Jews crucified Christ, ver. 27;—from which we learn.

390. That mere nominal teaching, without the reality, is very dangerous.

The wickedness which the Jews themselves could not do, they induced Pilate to do for them, ver. 28;—from which we learn.

391. That we should never allow ourselves to be made the wicked instruments of wicked men.

The Jews wickedly and ignorantly fulfilled the designs of God, ver. 29;—from which we learn,

392. That true virtue and holiness lie in the intention, more than outward act.

God defeated all the designs of the Jews by raising up Christ from the dead, ver. 30;—from which we learn,

393. That God carefully checks and regulates the wickedness of the wicked, and will at last confound them, and destroy all their plans.

Paul declared to the people the glad tidings of the gospel, ver. 32;—from which we learn;

394. That we should endeavour to make known to all, the glad tidings of salvation by Jesus Christ.

Paul quoted Scripture in proof of his doctrines; ver. 38;—from which we learn,

395. That we should hold no religious doctrine, which is not founded upon the Word of God.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 26, 32. Salvation is freely offered to all men, q. 15. (149.)

Ver. 28. We all by nature hate God and are his enemies, q. 6. (75.)

Ver. 28, 29. Christ submitted to the death of the cross, q. 11. (127.)

Ver. 30. 33. Christ rose from the dead, q. 13. (130.)

Ver. 31. Christ shewed himself to his disciples after his resurrection, q. 13. (131.)

Ver. 33. Jesus is the Son of God, q. 9. (93.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, (27.) that we have not been so anxious as we ought, to know thee our God, and Jesus Christ whom thou hast sent. Nor have we been sufficiently alive to the importance

of knowing the truths of thy word, while engaged in reading and learning it.

Thanksgiving.—We thank thee (26.) that to us is the word of thy salvation sent; that (30.) thou didst, in token of the perfection of his work for our deliverance, raise from the dead, Jesus Christ, thy Son, and our Saviour; and hast (32, 33.) fulfilled to us the promise made unto the fathers.

ANALYSIS.

[For Analysis, see Section 38.]

APPLICATION OF THE LESSONS.

Read ver. 25, and say, What should we be in speaking of ourselves? lesson 386.

Ver. 25. When should we prefer others to ourselves?
l. 486.

Ver. 25. What should we be willing to be for Christ's sake? l. 387.

Ver. 26. For what should we not calumniate ministers? l. 388.

Ver. 27. By what should we never deceive ourselves?
l. 389.

Ver. 27. What use should we make of the Scriptures besides reading or learning them? l. 389.

Ver. 27. What kind of teaching is very dangerous?
l. 390.

Ver. 28. What should we not allow ourselves to be made? l. 391.

Ver. 29. In what do true virtue and holiness lie? l. 392.

Ver. 30. What does God carefully check and regulate? l. 393.

Ver. 30 What will God at last do to the wicked? l. 393.

Ver. 32. What should we endeavour to do to all? l. 394.

Ver. 33. What kind of religious doctrines should we hold? l. 395.

SECTION XXXVIII.

*Paul's Sermon at Antioch concluded.—Acts xiii.
34—43.*

CATECHETICAL EXERCISE.

Ver. 34. *WHO was raised from the dead? Who raised Jesus from the dead? To what was Jesus no more to return? What did God say? What was God to give? What is here said of "sure mercies?" Whose sure mercies?*

35. *What is said in another psalm? Who was not to suffer this? What was he not to see? Who was not to see corruption?*

35. *Who fell on sleep? What did David do? What did David serve? By what did David serve his own generation? What did David do when he had served his own generation? Unto whom was David laid? What did David see when he was laid to his fathers?*

37. *Who was raised again? Who raised Jesus again? What did Jesus not see?*

38. *What did Paul call his audience? What was to be known? What was preached? Unto whom was the forgiveness of sin preached? Through whom was the forgiveness of sin preached?*

39. *Who were to be justified? What shall happen to all who believe? From what were they to be justified? By whom were they to be justified? By what could they not be justified? What could the law of Moses not do unto them?*

40. *What did Paul bid them do? Of what were they to beware? By whom was this spoken?*

41. *Who were to behold? What were despisers to do? What was to happen to despisers? What was God to do? When was God to work this work? What would the despisers not do? Though what?*

42. *Who besought the apostles? When did they beseech them? Who went out of the synagogue?*

What did the Gentiles beseech the apostles to do? When did they wish that the words might again be preached?

43. What was broken up? *What happened when the congregation was broken up?* Who followed? Whom did they follow? *What did Paul and Barnabas do to those who followed them?* What did they persuade them to do?

EXPLANATIONS.

Ver 34. *Corruption*, State of putrefaction; body becoming dust. *On this wise*, in this manner. *Sure mercies*, Blessings absolutely promised.—35. *Wherefore*, For this reason. *Holy one*, Jesus, the Son of God.—36. *Served his own generation*, Done as God appointed him during his life. *Fell on sleep*, Died. *Laid unto his fathers*, Buried.—39. *Believe*, Rely on Christ for salvation. *Justified*, Cleared of all guilt or blame. *Law of Moses*, Old Testament observances.—40. *Beware*, Be upon your guard.—41. *Despisers*, Who reject and look on these things with contempt.—*Wonder*, Be astonished.—*Perish*, Be destroyed.—42. *Synagogue*, Place of worship. *Gentiles*, People who were not Jews. *Besought*, Earnestly requested, or asked. *Preached*, Proclaimed publicly.—43. *Congregation*, People assembled for worship. *Broken up*, Dispersed; left the house. *Proselytes*, Gentiles who had adopted the Jewish religion. *Per-suaded*, Effectually advised, or requested. *Continue*, Abide, not to leave. *Grace of God*, Favour and mercy shewn, or offered to them, by God in the gospel.

LESSONS.

Paul carefully explained and applied the Scriptures to his hearers, ver. 34, 35;—from which we learn, 396. That we should carefully study, and learn to apply, the truths of Scripture for our own use.

David, before he died, served his own generation, ver. 36;—from which we learn,

397. That we should, while our lives are spared, be daily diligent and active in performing the will of God, and doing good to others.

David is said to have fallen on sleep, ver. 36;—from which we learn,

398. That we should diligently prepare for death, but should never be afraid of it.

Paul preached, through Christ, the forgiveness of sins, ver. 38;—from which we learn,

399. That we should direct sinners to Christ, as the only hope which they have for pardon.

Believers are justified from all things by faith, and not by the law, ver. 39;—from which we learn,

400. That good works have no share in our justification before God.

Paul warns his hearers of the danger of negligence and unbelief, ver. 40;—from which we learn,

401. That we should warn others of the danger of refusing, or delaying the offers of salvation.

Despisers wondered, and yet perished, ver. 41;—from which we learn,

402. That we may, at times, be greatly affected by the truths and the doctrines of the gospel, and yet despise and reject them.

The gentiles desired that the same words should be repeated next Sabbath, ver. 42;—from which we learn,

403. That we should not indulge itching ears, or refuse or despise plain gospel truths and sermons, because we may have heard them before.

When the congregation was dismissed, several followed Paul for private conversation, ver. 43;—from which we learn,

404. That we ought not to be satiated, or even satisfied, with the mere public ministrations of God's

ministers, but should embrace every opportunity of private conference and domestic instruction.

Paul privately exhorted as well as publicly preached,
ver. 43 ;—from which we learn,

405. That ministers should embrace every favourable opportunity of being privately, as well as publicly, useful to their people.

Paul persuaded them to continue in the grace of God,
ver. 43 ;—from which we learn,

406. That we ought to comfort, encourage, and build up saints, as well as to warn, exhort, and admonish sinners.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 34, 35. Christ was raised from the dead, q. 13. (130.)

Ver. 38. Salvation is offered to all men freely, q. 15. (149.)

Ver. 38. Christ, procured for us the pardon of sin, q. 11. (155.)

Ver. 39. All who believe, are justified in the sight of God, q. 29. (158.)

Ver. 39. We cannot be justified by the works of the law, q. 8, 29. (352.)

Ver. 41. They who reject the gospel, must perish, q. 29. [365.]

Ver. 42, 43. The word should be heard preached regularly, q. 22. [398—402.]

DEVOTIONAL EXERCISE.

Confession.—We confess O Lord, that we have been too inattentive to thy gracious dealings towards us in the matter of salvation; and that thou mightest say to us, [41.] Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Thanksgiving.—We thank thee, that thou hast

(34.) raised our Lord from the dead, now (35.) no more to see corruption, and hast given him for us (34.) the sure mercies of David. That (38.) through him, there is now preached unto us the forgiveness of sins; and that (39.) by him all that believe are justified from all things, from which they could not be justified by the law of Moses.

Petition.—Enable us to (40.) beware, lest that should come upon us which thou hast threatened to all who (41.) are despisers of thy glorious gospel; but may we (42.) be desirous of hearing thy word, and be (43.) persuaded by its means to continue in the grace of God.

APPLICATION OF THE LESSONS.

Read ver. 34, 35, and say, What use should we make of the truths of Scripture? lesson 396.

Ver. 36. What should we do, while our lives are spared? l. 397.

Ver. 36. What is our duty, with respect to death? l. 398.

Ver. 38. To whom should we direct sinners for pardon? l. 399.

Ver. 39. What have no share in our justification before God? l. 400.

Ver. 40. Of what should we warn others? l. 401.

Ver. 41. What may happen with respect to those who hear the gospel, and yet despise it? l. 402.

Ver. 41. What may we do, although sometimes affected by the truths of the gospel? l. 402.

Ver. 42. What sermons should we not despise? l. 403.

Ver. 43. With what ought we not to be satisfied? l. 404.

Ver. 43. What opportunities should we embrace? l. 404.

Ver. 43. What should ministers do? l. 405.

Ver. 43. What should we do to saints? l. 406.

ANALYSIS of Paul's Sermon at Antioch.

The design of Paul in this discourse appears to be,—I. To conciliate the Jews;—II. To prove that the Messiah had already come, and that Jesus was that Messiah;—III. To remove certain objections against Jesus being the Messiah;—IV. To establish the claims of Jesus as the Messiah; and, V. To press his salvation upon their notice and acceptance.

- [**Introduction.**—Paul's address, and introduction to his discourse.
 First.—Paul endeavours to conciliate the Jews by giving a brief outline of their history till the days of David, to whom the Messiah was specially promised.
 - I. The condition of the Jews in, and their deliverance from, Egypt ver. 17.
 - II. Their history in the wilderness, ver. 18.
 - III. The destruction of their enemies, and their settlement in Canaan, ver. 19.
 - IV. Of the judges till the time of Samuel, ver. 20.
 - V. The origin of the kingly authority in Israel.
 - i. The Jews rejected God, and desired a king, ver. 21.
 - ii. God condescended to give them a king, ver. 21.
 - VI. History of their two first kings.
 - i. Of Saul, and the time of his reign, ver. 21.
 - ii. Of David, and his character.
 - 1. Saul was removed to make room for David, ver. 22.
 - 2. David was chosen by God to be their king, ver. 22.
 - 3. An account of David's character, and God's dealings with him.
 - [1.] God's testimony concerning David.
 - (1.) What David was, ver. 22.
 - (2.) What David was to do, ver. 22.
 - [2.] God's promise to David.
 - (1.) A Saviour was to be raised up for Israel, ver. 23.
 - (2.) This Saviour was to be of David's seed, ver. 23.
- [**Second.**—Paul proves that the Messiah was already come, and that Jesus is that Messiah.
 - I. By implication, in the promise of God to David, and that the Messiah was to be of his seed, ver. 23.
 - II. By the direct testimony of John the Baptist, whom they acknowledged to be a prophet.
 - i. John prepared his way by preaching repentance before his coming, ver. 24.
 - ii. John declared that he himself was not the Messiah, ver. 25.
 - iii. John pointed Jesus out, and bore witness to the dignity of his character, ver. 25.
- [**Third.**—Paul obviates some objections which might be made against Jesus as being the Messiah.
 - I. The rejection of him by the Jews at Jerusalem was no good argument against Christ as the Messiah.
 - i. Because of their ignorance.
 - 1. They knew not Christ by the marks given them by the prophets, ver. 27.
 - 2. They knew not the meaning of the prophecies generally, though these were read to them every Sabbath, ver. 27.
 - ii. Because of their malice.
 - 1. Though they found no fault in Christ, yet they demanded his death, ver. 28.

2. Their malice pursued him even to the grave, where they endeavoured to confine him, ver. 29.

I. The rejection of him by the Jews was the fulfilment of prophecy—
 i. Prophecy was fulfilled in his condemnation, ver. 27.
 ii. Prophecy was fulfilled in all their conduct towards him, ver. 29.

II. Paul establishes the claims of Christ as the Messiah.
 I. By his resurrection from the dead.
 i. He was raised by God himself, ver. 30.
III. i. He was seen by many witnesses after he was risen, ver. 31.
 II. By the declarations of the prophets, who had pointed out his resurrection to be the sure sign of the true Messiah.
 i. God himself had declared the resurrection of his Son, ver. 33.
 ii. He was to continue alive after his resurrection, and was to administer the sure mercies of David, ver. 34.
 iii. He was not at all to see corruption; which,
 1. Could not apply to David, ver. 36.
 2. But which applied literally to Christ, ver. 37.

IV. Paul presses this salvation of Christ on their acceptance.
 I. He points out the direct advantages of this salvation.
 i. Forgiveness of sin would be the consequence, ver. 38.
 ii. They would have a complete justification from all things, ver. 39.
 II. He shows its superiority to the law of Moses, ver. 39.
 III. He warns them of their danger in rejecting it.
 i. Because rejection in some was actually foretold, ver. 40.
 ii. Because many who wondered, would yet despise and reject it, ver. 41.
 iii. Because all despisers of this salvation would perish, ver. 41.
 iv. Because the very greatness of this work of God, would induce many to disbelieve it, ver. 41.

SECTION XXXIX.

The Gospel offered to the Gentiles.—Acts xiii. 44—52.

CATECHETICAL EXERCISE.

Ver. 44. **W**HAT happened on the next Sabbath? Who came together? For what purpose did almost the whole city come together? What did they come to hear?

45. Who were filled with envy? What filled the Jews with envy? What did they see? What did the Jews do? What did the Jews speak against? What did the Jews do, besides speaking against these things?

46. Who waxed bold? what did Paul and Barnabas say? what was necessary? What did they put from them? Of what did the Jews judge themselves unworthy? What did the apostles say they were about to do? Why were they to turn to the Gentiles?

47. Who had commanded them? *What had the Lord said?* To whom was Christ set to be a light? What was Christ to be to the Gentiles? To whom was he to be for salvation? Who was to be for salvation to the ends of the earth?

48. Who were glad? When were the Gentiles glad? What made the Gentiles glad? *What did the Gentiles do?* What did they glorify? Who believed? What did they who were ordained to eternal life do?

49. What was published? Where was it published? Whose word was published throughout all the region?

50. What did the Jews do? Whom did they stir up? What kind of women did the Jews stir up? What men did the Jews stir up? What did they raise? *Against whom did the Jews raise persecution?* What did they do to Paul and Barnabas? Out of what did they expel them?

51. *What did the apostles do?* What did they shake off? Against whom did they shake off the dust of their feet? To what place did they come?

52. *With what were the disciples filled?* Who were filled with joy? with what were they filled besides joy?

EXPLANATIONS.

Ver. 44. *Almost, Nearly. Together,* In one assembly.—45. *Multitudes,* Number of people. *Envy, Hatred of the apostles for their success. Contradicting,* Denying what the apostles asserted. *Blaspheming,* Speaking reproachfully and maliciously of Jesus the Saviour. *Waxed bold,* Grew more courageous.—*Necessary,* Useful and proper. *Put it from you,* Refuse and reject it. *Judge,* Publicly declare. *Gentiles,* Those who are not Jews.—47. *Set, placed. Ends,* Farthest parts.—48. *Glad, Happy. Glorified,* Commended and praised. *Ordained,* Appointed by God.—49. *Published,* Preached and declared. *Throughout,* Over. *The region,* That part of the country.—50, *Stirred up,* Instigated, induced. *De-*

out, Pious. Honourable, Well-intentioned, and just and equitable. Chief, Principal. *Persecution*, Sufferings for conscience sake. *Expelled them, drove them away. Coasts, Country.*—51. *Shook, Scraped.*—52. *Disciples*, Persons who professed to believe in Jesus.

LESSONS.

Almost the whole city on the report of the former hearers, crowded to hear the word of God, ver. 44;—from which we learn,

407. That we should invite and encourage others to Come with us to hear the Gospel.

Paul's success created envy ver. 45;—from which we learn,

408. That we should never envy the good qualities or the good success of others.

Envy of Paul made the Jews reject and speak against the doctrines he taught, ver. 45;—from which we learn,

409. That we should endeavour to esteem, reverence, and love our ministers, that we may profit by the truths they tell us.

The opposition of the Jews, made the apostles wax bold, ver. 46;—from which we learn,

410. That we should not be discouraged, but excited to greater boldness and zeal, by the calumnies and opposition of bad men.

The opposition of the Jews, made the apostles leave them, ver. 46;—from which we learn,

411. That we should never neglect, or oppose the truths of God, lest he finally leave us to perish.

The opposition of the Jews, made Paul turn to the Gentiles, ver. 46;—from which we learn,

412. That when our usefulness is checked, or opposed in one spot, we should not abandon our endeavours, though we may change the place of our operations.

Paul endeavoured to follow the directions of God, ver. 17;—from which we learn,

413. That we should submit to be led by the will of God, as exhibited in providence, and especially as it is revealed to us in his word.

The special kindness of God to the Gentiles, made them glad, and glorify his word, ver. 48;—from which we learn,

414. That we should be practically and constantly grateful for every expression of God's mercy and kindness to us.

They who were ordained to eternal life, believed ver. 48;—from which we learn,

415. That without faith in Christ there is no hope of salvation.

The Jews stirred up devout and honourable women against the apostles, ver 50;—from which we learn,

416. That we should be on our guard against the wicked insinuations of bad men; and should never join in reviling, calumniating, or persecuting others, because they differ in opinion from ourselves.

The Jews' persecution drove Paul from the place, ver. 50;—from which we learn,

417. That we should beware of a spirit of persecution, lest we not only destroy our own souls, but drive the gospel from the hearts or houses of others.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 44. We should collect together to hear the word of God, q. 21, 22. [398.]

Ver. 46. Salvation is freely offered to all men, q. 15. [149.]

Ver. 48, 52. The disciples were glad, and glorified the word of the Lord, q. 19. [173.]

Ver. 48. God requires faith in Jesus Christ from those who will be saved, q. 16. [365.]

DEVOTIONAL EXERCISE.

Thanksgiving.—O Lord, we thank thee that thou hast set Jesus, our Redeemer, to be a light of the Gentiles, and for salvation unto the ends of the earth.

Petition.—Give us (44.) a desire to hear thy word ; and preserve us (45.) from envy or opposition to those things which are spoken of thee by thy servants, or of contradicting thy truths or blaspheming thy name. May we not be (46.) judged unworthy of eternal life, but (48.) be glad and glorify the word of the Lord. Keep us (50.) from raising persecution against thy people, or putting the means of grace away from us, lest (51.) thy servants should have to shake off the dust of their feet against us ;—but grant rather that we may be (52.) filled with joy and with the Holy Ghost.

APPLICATION OF THE LESSONS.

Read ver. 44, and say, To what should we invite and encourage others ? lesson 407.

Ver. 45. What should we never envy ? l. 408.

Ver 45. Whom should we endeavour to esteem, reverence, and love ? l. 409.

Ver. 45. Why should we endeavour to esteem, reverence, and love our ministers ? l. 409.

Ver. 46. What should make us more bold and zealous in the cause of God ? l. 410.

Ver. 46. What should we never neglect or oppose ? l. 411.

Ver. 46. Why should we not neglect or oppose the truths of the gospel ? l. 511.

Ver. 46. When should we not abandon our endeavours of usefulness ? l. 412.

Ver. 46. When should we change the place of operation in our endeavours to be useful ? l. 412.

Ver. 47. To what should we always submit ? l. 413.

Ver. 48. For what should we be grateful to God ? l. 414.

Ver. 48. To what is faith necessary ? l. 415.

Ver. 50. In what should we never join ? l. 416.

Ver. 50. Of what should we beware ? l. 417.

Ver. 50. Why should we beware of a spirit of persecution ? l. 417.

SECTION XL.

Persecution of Paul and Barnabas.—Acts xiv.

1—7

CATECHETICAL EXERCISE.

Ver 1. WHERE were the apostles? To what place did the apostles go? Who went to the synagogue? To what synagogue did the apostles go? What did they do in the synagogue? What effects were produced by the apostles speaking in the synagogue of Iconium? Who believed? How many of the Jews and Greeks believed?

What did the unbelieving Jews do? Whom did they stir up? What did they make their minds? Who did this?

3. What did the apostles do? In whom did the apostles speak boldly? How long did they abide at Iconium? *What did the Lord do to the apostles? Unto whom did God give testimony? What did God grant? By whom were the signs and wonders done?*

4. What was divided? *Between whom was the city divided? With whom did the opposers of the apostles hold? With whom did they who believed hold?*

5. What was made? By whom was this assault made? *For what purpose was there an assault made? How did they intend to use the apostles? What did they intend doing to the apostles?*

6. Of what were they aware? Who were aware of this assault? *What did the apostles do to avoid this persecution? To what place did they flee? Of what country were Lystra and Derbe cities?*

7. Who preached? What did they preach? Where did they preach? *What did the apostles do in the cities of Lycaonia?*

EXPLANATIONS.

Ver. 1. It came to pass, It so happened. Synagogue, Place of public worship for the Jews. So

spake, Spake in such a manner. *Multitude*, Number of people. *Greeks*, People of the country.—2. *Stirred up the Gentiles*, Maliciously advised the Gentiles to hatred and mischief. *Evil affected*, Prejudiced, and willing to think evil. *The brethren*, Those who believed in Jesus.—3. *Abode they*, They remained in the place. *Boldly*, With courage and confidence. *Which*, Who. *Testimony*, Public evidence. *Word of his grace*, The gospel. *Granted*, Gave in answer to their prayers. *Signs and wonders*, Extraordinary miracles.—4. *Multitude*, Great body of the people. *Was divided*, Held different opinions, and became two parties. *Held*, joined themselves to, and sided.—5. *Assault*, Attempt at violence. *Rulers*, Men of influence and rank. *Despitefully*, With contempt and cruelty. *Stone them*, Put them to death.—6. *Ware*, Aware, or got notice. *Fled*, Went away with haste. *The region*, Those parts of the country.

LESSONS.

Paul and Barnabas went together to attend the public worship of God, ver. 1 ;—from which we learn,

418. That we should encourage and accompany one another in attending public worship.

[*The apostles taught in such a manner as to make their hearers understand and believe*, ver. 1 ;—from which we learn,

419. That ministers, parents, and teachers, must be more solicitous to accomplish the end aimed at by religious instruction, than to pacify their consciences by an inefficient routine of education.

The unbelieving Jews endeavoured to prejudice the minds of the Gentiles, ver. 2 ;—from which we learn,

420. That we should never desire nor attempt to prejudice others against the truth, or those who declare it.

The apostles persevered for a long while, although the people rejected their words, ver. 3;—from which we learn,

421. That we ought to bear much and long with the opposition of those whom we are attempting to serve.

The apostles spake boldly in the Lord, ver. 3;—from which we learn,

422. That we ought always to trust in God, and be bold and fearless in every good cause.

The evil suggestions of the Jews divided the multitude, ver. 4;—from which we learn,

423. That we ought to avoid and reprove all calumny and evil speaking, lest we should be prejudiced against Christ's people and cause.

Those who believed held with the apostles, ver. 4;—from which we learn,

424. That while we endeavour to avoid faction and party, we should always adhere to those whose sentiments and actions come nearest to the spirit of the Bible.

Opposition to the gospel led the people at last to persecute the apostles, ver. 5;—from which we learn,

425. That we should always guard against the beginnings of sin. One sin indulged always leads to greater.

The apostles fled to avoid persecution, ver. 6;—from which we learn,

426. That we should use all lawful means to avoid unnecessary trials of our patience and faith.

The apostles fled but still preached, ver. 7;—from which we learn,

427. That opposition, or persecution in a good cause, should lead us the more zealously to adhere to, and prosecute it.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 1. Attending public worship is the duty of Christians, q. 21. [400.]

Ver. 3. We should fearlessly speak the truth, q. 20.
(365.)

Ver. 7. The preaching of the gospel is a mean of grace, q. 22. (398—402.)

DEVOTIONAL EXERCISE.

Petition.—O Lord, (1.) enable us to encourage and accompany each other in attending upon the preaching of thy word; and grant, that thy ministering servants may be enabled so to speak, and we to hear, that we, by the influences of thy Holy Spirit, may be enabled to believe. Keep us from (2.) stirring up others to oppose any thing that is good, or from prejudicing their minds against thy cause. May we (3.) not weary in doing good to others; and always continue boldly to do our duty, trusting in thee. Keep us (4.) from party spirit, and from joining with others against thy servants and people. Enable us to watch against (5.) the beginnings of sin; and while we avoid persecutions, may we never (7.) neglect our duty, or cease our endeavours for the welfare of others.

APPLICATION OF THE LESSONS.

Read ver. 1, and say, What is the duty of Christians with respect to public worship? lesson 418.

Ver. 1. For what should ministers, parents, and teachers be most solicitous? l. 419.

Ver. 2. What should we never attempt to do to others? l. 420.

Ver. 3. With what should we bear long? l. 421.

Ver. 3. In what should we be bold and fearless? l. 422.

Ver. 4. What should we avoid and reprove? l. 423.

Ver. 4. To whom should we always adhere? l. 424.

Ver. 5. Against what should we guard? l. 425.

Ver. 6. What should we endeavour to avoid? l. 426.

Ver. 7. What should persecution in a good cause lead us to do? l. 427.

SECTION XLI.

A Cripple is Healed at Lystra.—Acts xiv. 8—18.

CATECHETICAL EXERCISE.

Ver 8. **W**here did this man sit? *What ailed this man at Lystra?* What was the matter with his feet? How long had he been a cripple? What had he never done?

9. Who heard Paul? What did he hear Paul do? Who beheld him? *What did Paul perceive in this cripple?* What had he? Faith to be what?

10. Who spoke? In what manner did Paul speak? What did Paul say to the cripple? How was he to stand? On what was he to stand? *What did the cripple do?*

11. Who saw this? What did the people see? What did the people do when they saw this? *What did the people say?* In what language did the people speak? Who did they say had come down? In what manner did they say the gods had come down? To whom had the gods come down?

What did they call the apostles? What did they call Barnabas? What did they call Paul? Why did they call Paul Mercurius? Who was the chief speaker?

13. Who brought oxen? What priest? Where was the priest of Jupiter? *What did the priest of Jupiter do?* What did he bring? To what place did the priest bring the oxen and garlands? What would he have done? With whom would he have done sacrifice?

14. Who heard of this? Of what did the apostles hear? *What did the apostles do, when they heard that the people were about to offer sacrifice to them?* What did they read? Among whom did they run in? What did the apostles do when they ran in among the people?

15. *What did the apostles say to the people?* What did they say they were? What kind of men were they? What did they preach unto them? From what were they to turn? *Unto whom were they to turn?* What had God done? What had God made?

16. Who had suffered this? What had God suffered? When had God suffered this? Whom had God suffered? *What had God in times past suffered all nations to do?*

17. What had God not done? Who had not left himself without a witness? *What had God done to men in witness of his Godhead?* What had God given them? What kind of seasons had God given them? With what did God fill their hearts?

18. What scarcely restrained the people? Who scarcely restrained the people? By what did they scarcely restrain the people? *What did the apostles' saying scarcely do?* What did the people intend to do? Unto whom did they intend to do sacrifice?

EXPLANATIONS.

Ver. 8. *Impotent*, Weak, having no power. *Cripple*, Lame.—9. *Steadfastly beholding him*, Looking earnestly in his face. *Perceiving*, Observing and knowing.—10. *Leaped*, Stood up instantly.—11. *Lifted up their voices*, Cried aloud. *Gods*, The beings to whom they paid divine honours.—12. *Jupiter*, The principal heathen God of antiquity. *Mercurius*, The supposed messenger of the Gods. *Chief*, Principal.—13. *Priest*, Person who conducted the worship. *Garlands*, Wreaths of flowers, which they put on the oxen. *Done Sacrifice*, Offered divine honours to the apostles.—14. *Rent*, Tore.—15. *Of like passions with you*, Having sinful inclinations, and corrupt natures like yourselves. *Preach*, Proclaim; declare. *Vanities*, Empty and useless observances. *Therein*, In the Heavens, earth, and sea.—16. *Past*, that are gone by. *Suffered*, Permitted, without visible and exemplary punishment. *Walk in their own ways*, Follow their own

evil and corrupt inclinations.—17. *Nevertheless*. Yet although he did this. *A witness*. Sufficient evidence of his Godhead and power.—18. Scarce, With difficulty. *Restrained*, Prevented.

LESSONS.

The cripple man at Lystra, though he could not walk, attended the preaching of the gospel, ver. 8, 9;—from which we learn.

428. That we should not, without good reason, absent ourselves from the house of God.

The cripple man believed, ver. 9;—from which we learn,

429. That we should believe the testimony of God as revealed in the Scriptures.

The lame man, at the command of Paul, tried, and found that, in making the trial, he had received, ability to walk, ver. 10;—from which we learn,

430. That though we can do nothing of ourselves, yet we should try to do whatever God in the gospel requires us; and when we thus try, we have reason to hope that he will give us ability and strength to perform it.

The people overlooked God, and thought the miracle was performed by Paul, ver. 11;—from which we learn,

431. That in witnessing the success of ministers and teachers, we are to ascribe all the glory of their success unto God.

The people named the apostles after their own false gods, ver. 12;—from which we learn,

432. That we should never attempt to join falsehood with truth, or wrest the doctrines of God to accord with our own prejudices.

The priests in their zeal, attempted to offer sacrifice to the apostles, ver. 13;—from which we learn,

433. That we should never prefer men to God; or allow our reverence for the character of his ser-

vants to blind our eyes to their faults, or make us follow their advice in preference to the Bible.

The people adopted the sentiments, and were about to follow the example of their priests, ver. 13 ;—from which we learn,

434. That we should never blindly follow the advice or example of any one; but, with simplicity and godly sincerity, try every doctrine by the declarations and analogy of Scripture.

The apostles were vexed and displeased at the people for honouring them in preference to God, ver. 14 ;—from which we learn,

435. That we should never sanction, or encourage any, in giving undue honour to ourselves or others, when their doing so tends to dishonour God, or hurt his cause in the eyes of men.

The apostles confessed themselves but men, and of like passions with the people, ver. 15 ;—from which we learn,

436. That the best of men should be humble; and none should ever think or speak of themselves more highly than is just and proper.

False worship is here said to be vanity, ver. 15 ;—from which we learn,

437. That true religion alone can satisfy the soul, or confer happiness on man.

God, before the preaching of the gospel, suffered the wickedness of the wicked, ver. 16 ;—from which we learn,

438. That we who have heard the gospel will be altogether inexcusable if we continue in sin.

God, though grieved with the sins of men, continued to be kind and merciful to them, ver. 17 ;—from which we learn,

439. That we ought to be kind, and forbearing, and forgiving to others.

The priests and people were scarcely restrained from their sinful intentions, ver. 18;—from which we learn,

440. That we ought to submit to reason and argument and never continue in error when it is pointed out to us.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 9. The word must be heard preached with regularity, q. 22. (398.)

Ver. 10. We are to wait upon God, and obey him according to our ability, q. 24. (367.)

Ver. 15. All men are born sinners, q. 6. (71.)

Ver. 15. God is the only living and eternal God, q. 3. (25.)

Ver. 15. God made all things, q. 1. 40.

Ver. 17. God is kind and good to all his creatures, q. 3. (52.)

DEVOTIONAL EXERCISE.

Adoration.—O Lord, (15.) thou art the living God, which made heaven and earth, and the sea, and all things that are therein.

Thanksgiving.—We thank thee, that (16.) thou hast, in the times past, suffered and spared us, notwithstanding of our sins, and our continuing to walk in our own ways; that (17.) thou hast not left thyself without a witness amongst us, in that thou hast done good, and given us rains from heaven and fruitful seasons, filling our hearts with food and gladness.

Petition.—Enable us, O Lord, to (9.) attend upon the preaching of thy word; and do thou give us faith in the hearing, by which alone the soul can be healed. Keep us (14, 14.) from acts of outward sin, or secret iniquity; and enable us, with courage and prudence to prevent others from doing that which would rob thee of thy glory, or which would seem to prefer the creature above the Creator; and enable us to turn from all lying vanities unto thee the living God.

APPLICATION of THE LESSONS.

Read ver. 8 and 9, and say, From what should we not, without good reason, absent ourselves? lesson 428.

Ver. 9. What is our duty with respect to the testimony of God? l. 429.

Ver. 10. What should our own inability not prevent us from doing? l. 430.

Ver. 10. What will God do in us, and by us, if we will but try to do what he requires? l. 430.

Ver. 11. To whom should we, on every occasion ascribe all the glory of success? l. 431.

Ver. 12. What should we not wrest for the purpose of upholding our own prejudices? l. 432.

Ver. 13. What should we never prefer to God? l. 433.

Ver. 13. What should we never allow our reverence for God's servants to do? l. 433.

Ver. 13. What should we never blindly follow? l. 434.

Ver. 13. How, and by what should we try every doctrine? l. 434.

Ver. 14. What should we never sanction or encourage in others? l. 434.

Ver. 15. What should the best of men be? l. 436.

Ver. 15. in what manner should we never speak or think of ourselves? l. 436.

Ver. 15. What can true religion alone do? l. 437.

Ver. 16. What will they who hear the Gospel be? l. 438.

Ver. 17. What should we be to others? l. 439.

Ver. 18. To what ought we to submit? l. 440.

Ver. 18. What should we do when our errors are pointed out to us? l. 440.

SECTION XLII.

Paul is stoned at Lystra.—Acts xiv. 19—29.

Ver. 19. WHO came thither? From what place did they come? What did the Jews from Antioch and Iconium do? Whom did they per-

suade? *What did the people of Lystra do to Paul?* Whom did they stone? What did they do to Paul after they had stoned him? Out of what did they draw him? What did they suppose?

20. What were the disciples doing? About whom were they standing? *What did Paul do while the disciples were standing round about him?* To what place did Paul go when he rose up? What did Paul do after he came into the city? When did Paul depart? With whom did he depart? To what place did he depart?

21. *What did Paul and Barnabas do in Derbe?* What did they preach? To whom did they preach? What did they do besides preaching? *To what places did Paul and Barnabas return?*

22. *What did they do to the disciples in those places to which they returned?* What did they confirm? Whose souls did they confirm? *To what did the apostles exhort the disciples?* In what were they to continue? Into what must we enter? *Through what must we enter the kingdom of God?*

23. What did they do? *What did they ordain?* In what did they ordain elders? What did they do when they ordained elders? In what manner did they pray? *To whom did they commend them?* To what Lord did they commend them? In whom did they believe?

24. Throughout what country did they pass? *Into what places did Paul and Barnabas come?*

25. What did they do in Perga? To what place did they go down? When did they go down into Attalia?

26. To what place did they sail? What is here said of Antioch? *At what place had Paul and Barnabas been set apart for their work?* To what had they been recommended? Where were they recommended to the grace of God? For what were they recommended to the grace of God?

27. What did the apostles gather together? When

did they gather the church together? What did the apostles do when they had gathered the church together? What did they rehearse? Who had made use of them? What had God opened? Unto whom had God opened a door of faith?

28. What did the apostles do at Antioch? How long did they abide at Antioch? With whom did the apostles abide?

EXPLANATIONS.

Ver. 19. *Thither*, To that place. *Persuaded*, successfully advised. *Stoned Paul*, Put Paul to death by stoning him. *Drew him*, Dragged him along the streets. *Supposing*, Thinking erroneously.—29. *Howbeit*, Notwithstanding all this, however. *Disciples*, Professors of Christianity. *Departed*, Went away.—21. *Preached*, Proclaimed or declared. *Gospel*, Glad tidings of salvation. *Taught*, instructed. *Returned*, Came back.—22. *Confirming*, Strengthening and establishing. *Exhorting*, Earnestly advising. *Continue*, Remain or abide. *Faith*, Profession of the belief of the gospel. *Tribulation*, Suffering, anxiety, and pain. *Kingdom of God*, Rest and happiness of heaven.—23. *Ordained them*, Appointed, and set apart for the people. *Elders*, Office-bearers. *Fasting*, Abstaining from food. *Commended*, Recommended; committed them with confidence.—24. *Throughout*, Over the whole of.—25. *Word*, The gospel; the message of mercy from God to sinners.—26. *Sailed*, Took ship. *Whence*, Which place. *Recommended*, Set apart by prayer.—27. *Church*, The disciples of the place. *Rehearsed*, Told them. *Opened the door of faith*, Graciously gave them an opportunity of preaching the faith of the gospel of Jesus Christ. *The Gentiles*, Those who were not Jews.—28. *Abode*, Dwelt, or remained

LESSONS.

The unbelieving Jews were zealous in opposing the gospel, ver. 19 ;—from which we learn,

441. That we should be zealous in a good, but never in a bad cause.

The people, by holding fellowship with the unbelieving Jews, were persuaded to stone Paul, ver. 19 ;—from which we learn,

442. That we should hold no unnecessary fellowship with those who despise and persecute the people of God.

Paul was stoned by those who but lately considered him a god, ver. 19 ;—from which we learn,

443. That we should neither over-value, nor put much confidence in, the applause or approbation of men.

The disciples did not forsake Paul even at his death, ver. 20 ;—from which we learn,

444. That we should not forsake our friends and brethren in the midst of their troubles.

Paul rose while the disciples mourned for him as dead, ver. 20 ;—from which we learn,

445. That, in the patient performance of duty, God frequently disappoints our fears, and exceeds our hopes.

Paul went back to the city in which he had that day been stoned, ver. 20 ;—from which we learn,

446. That cases may happen, which may render it lawful and expedient, to come to, or remain among, opposers and persecutors.

Paul and Barnabas left Lystra together, ver. 20 ;—from which we learn,

447. That opposers and persecutors, by banishing the godly, are the greatest enemies of their country.

The apostles did not desist, but proceeded to preach at Derbe, ver. 21 ;—from which we learn,

448. That opposition or persecution should never

deter us from known duty, or tempt us to omit any opportunity of doing good.

The apostles returned to where they had suffered persecution, to confirm and exhort the disciples, ver. 21, 22;—from which we learn,

449. That we should risk and endure much for the spiritual benefit of our brethren and friends.

The apostles confirmed the disciples, ver. 22;—from which we learn,

450. That we should embrace every seasonable opportunity of encouraging and confirming the faith of our brethren.

The apostles exhorted the disciples, ver. 22;—from which we learn,

451. That we should exhort each other to continue in the faith.

The apostles directed the disciples to heaven, through much tribulation, ver. 22;—from which we learn,

452. That while we are not to deny or conceal that there are difficulties in religion, we should always point out its great use, and its glorious end.

The apostles, before leaving the churches, ordained them elders, ver. 23;—from which we learn,

453. That we should always use suitable prospective means, to prevent discouragements or relapses in our weaker brethren.

The apostles, in appointing elders, prayed with, and for them and the brethren, ver. 23;—from which we learn,

454. That we should acknowledge God in all that we do, and pray with and for each other.

The apostles fasted in prayer, ver. 23;—from which we learn,

455. That fasting, on special occasions, is the duty of Christians.

The apostles commended the disciples and elders, to the Lord, ver. 23;—from which we learn,

456. That we should commend ourselves, and one another, to the keeping and guidance of God.

The disciples completed their work, and then returned to Antioch, ver. 26 ;—from which we learn,

457. That we should always persevere, till we have fulfilled the work committed to us by God.

The apostles rehearsed to their brethren all that had been done, ver. 27 ;—from which we learn,

458. That we should comfort and encourage one another, by rehearsing the kindness and mercy of God to ourselves.

The apostles acknowledged that God had done all, and had used them only as instruments in performing it, ver. 27 ;—from which we learn,

459. That we are to ascribe all our success to the immediate agency of the Spirit of God.

The apostles recorded with thankfulness the opening of a door to the Gentiles, ver. 27 ;—from which we learn,

460. That we should consider every opportunity of being useful, as a matter of thankfulness, and as a special blessing from God.

The apostles, after their labours, abode long with the disciples, ver. 28 ;—from which we learn,

461. That while we are permitted to enjoy times of relaxation from labour, we should always spend these to the glory of God, and in the company of the godly.

DOCTRINES PROVED OR ILLUSTRATED

Ver. 21. The preaching of the gospel is a means of grace, q. 22. (398.)

Ver. 22. God will take us to his kingdom at last, q. 26. (176.)

Ver. 23. Prayer is a means of grace, q. 21. (390.)

Ver. 27. Salvation is freely offered to all men, q. 15.
(149.)

DEVOTIONAL EXERCISE.

Thanksgiving.—We thank thee (27.) that thou hast graciously opened the door of faith to us sinners of the Gentiles.

Petition.—Keep us, O Lord, (19.) from persuading others to sin, and from opposing and persecuting thy people and cause. May we (20.) still attach ourselves to thy saints, however much they may be despised or persecuted by the world; and may thy servants be encouraged and enabled to confirm our souls, and effectually to exhort us to continue in the faith; that we may at last, though it be through much tribulation, enter into the kingdom of God. May we (23.) by prayer and fasting, recommend each other to thee in whom we have believed; and endeavour to strengthen each others hands, and encourage each others hearts, by (27.) rehearsing all that thou the Lord hast done with us and for us.

APPLICATIONS OF THE LESSONS.

Read ver. 19, and say, In what should we not be zealous? lesson 441.

Ver. 19. With whom shewl we hold no unnecessary fellowship? l. 442.

Ver. 19. What should we neither over-value, nor put much confidence in? l. 443.

Ver. 20. What should we not do to our friends in persecution and trouble? l. 444.

Ver. 20. What does God frequently do, when we continue in the patient performance of duty? l. 445.

Ver. 20. What is it sometimes lawful and expedient to do? l. 446.

Ver. 20. Who are the greatest enemies of their country? l. 447.

Ver. 21. What should opposition or persecution never make us do? l. 448.

Ver. 21, 22. For what should we risk and endure much? l. 449.

Ver. 22. What should we embrace every seasonable opportunity of doing? l. 450.

Ver. 22. To what should we exhort each other? l. 451.

Ver. 22. What are we not to deny or conceal? l. 452.

Ver. 22. What should we point out, when speaking of the difficulties in religion? l. 452.

Ver. 23. For what should we use suitable prospective means? l. 453.

Ver. 23. In what should we acknowledge God? l. 454.

Ver. 23. What should we do with and for each other? l. 454.

Ver. 23. What is the Christian's duty on special occasions? l. 455.

Ver. 23. To whom should we commend ourselves and one another? l. 456.

Ver. 26. Till when should we persevere in the duties committed to us by God? l. 457.

Ver. 27. By what should we comfort and encourage one another? l. 458.

Ver. 27. To whose agency are we to ascribe all our success? l. 459.

Ver. 27. In what light should we consider every opportunity of being useful? l. 460.

Ver. 28. How should we spend our times of relaxation from labour? l. 461.

SECTION XLIII.

Dissension about Circumcision.—Acts xv. 1—11.

CATECHETICAL EXERCISE.

Ver. 1. **W**HOM taught the brethren? From whence did these men come? Whom did they teach? *What did the men from Judea teach?* What were they to be? After what manner were they to be

circumcised? What did they say they could not be, except they were circumcised? *What did they say was necessary for salvation?*

2. Who disputed with them? What had Paul and Barnabas with them? *What did the church at Antioch determine to do?* Who were to go? To what place were they to go? To whom were they to go? *About what were Paul and Barnabas to go to Jerusalem?*

3. What did the church do? Who were brought on their way? *By whom were they brought on their way?* Through what did they pass? What did they do as they passed through Phenice and Samaria? *What did the apostles declare while on their journey?* Who had been converted? What did the conversion of the Gentiles cause? Unto whom did this cause great joy?

4. *Of whom were the apostles received?* When were they received of the church? *What did the apostles declare?* Who had done these things with them?

5. Who rose up? Who believed? *What did the believing Pharisees say?* What did they say was needful? Whom did they wish to be circumcised? *What were they to command the Gentiles to do?* Whose law were they to keep?

6. Who came together? *For what purpose did the apostles and elders come together?* Of what were they to consider?

7. What was there? Who rose up? *What did Peter say when he rose up?* What did Peter call them? What did Peter say they knew? Who were to hear the word? *By whose mouth did the Gentiles hear the word?* Who made choice of Peter? When had God chosen Peter to do this? *What did Peter make known to the Gentiles?* What did the Gentiles do when they heard the word?

8. What did God do? Who bare them witness? What does God know? *What did God give to the Gentiles?* In what manner did God give his Spirit to the Gentiles?

9. Between whom did God put no difference? What did God do? *By what did God purify their hearts?* What did God do to the Gentiles by faith?

10. What were they doing to God? *What were they putting on the neck of the disciples?* Upon whom were they putting this yoke? What did Peter say about this yoke? *Who were not able to bear this yoke?*

11. What did they believe? Who should be saved? Through what would they be saved? *Who did Peter say would be saved?*

EXPLANATIONS.

1. *Certain*, Some particular. *Brethren*, Those who belonged to the church. *Except*, Unless. *Be circumcised*, Have the Jewish rite of admission into their church performed upon you. *Of Moses*, Prescribed in the books of the Old Testament, written by Moses.

—2. *No small*, Great. *Dissension*, Discord, and strife. *Disputation*, Argument. *Determined*, At last resolved. *Apostles and elders*, Principal office-bearers in the Church.—3. *Brought on their way*, Encouraged and assisted in their journey. *Church*, The disciples, or believers, who associated together for the worship of God. *Declaring*, Publicly informing them of. *Conversion*, Turning again to the worship and service of God.—4. *Received of*, Acknowledged, and kindly used by. *Declared*, Made known.—5. *Sect*, Party. *Pharisees*, Jews who were very strict in outward observances. *Needful*, Necessary. *Keep*, Observe and obey.—6. *Consider*, Speak about, and think. *Matter*, Subject submitted to them.—7. *Disputing*, Difference of opinion. *My mouth*, My speaking to them.—8. *Bare them witness*, Gave evidence of the truth of their conversion, and of the sincerity and efficacy of their faith.—9. *Difference*, Distinction. *Purifying*, Taking away the love and practice of sin from.—10. *Tempt God*, Sinfully try to change the mind of God. *Yoke*, Disagreeable burden and bondage. *Our Fathers*, Those who worshipped God

before us. Able to bear, Able to fulfil, or even to endure, because of their nature and frequency.—11. Grace. Favour and love. Saved, Delivered from the power and punishment of sin. Even, As well.

LESSONS.

Strangers from Jerusalem divided the church, by teaching new doctrines, ver. 1;—from which we learn,

462. That we should be very cautious in receiving or encouraging those who teach new doctrines.

They were for restricting the gospel, ver. 1;—from which we learn,

463. That we should never desire to limit the grace of God.

They recommended circumcision as necessary, ver. 1;—from which we learn,

464. That we must never attach too much importance to doubtful outward observances.

These erroneous teachers strove and disputed with the apostles, ver. 2;—from which we learn,

465. That the most ignorant and the least spiritual, are always the least useful and the most troublesome members in a church.

The church resolved to send to Jerusalem, ver. 2;—from which we learn,

466. That in every case of doubt, or difficulty, we should seek advice.

The disciples were brought on their way, ver. 3;—from which we learn,

467. That we should always be ready to countenance, encourage, and assist those who are endeavouring to promote the welfare of souls.

The conversion of the Gentiles caused great joy, ver. 3;—from which we learn,

468. That we should assist in, and rejoice at, the spread of the gospel.

They were received of the church, ver. 4;—from which we learn,

469. That we should cordially welcome, and joyfully receive all those who come to us for information on spiritual matters.

The brethren differed in opinion, ver. 5;—from which we learn,

470. That in minor points of doctrine, observance, or discipline, Christians may innocently differ in opinion, without incurring censure or causing divisions.

The believing Pharisees joined against the apostles, ver. 5;—from which we learn,

471. That our zeal for a sect or party must never limit our charity, or be made to incommodate our brethren.

The apostles and elders met to consider the matter, ver. 6;—from which we learn,

472. That we should always consider a subject well, before we decide upon it.

Peter endeavoured to settle the dispute, ver. 7;—from which we learn,

473. That we should endeavour to settle disputes, and establish peace.

Peter drew an argument from God's dealings, and his own experience, ver. 7;—from which we learn,

474. That in matters not clearly revealed in Scripture, we should decide by the analogy of faith, and the experience of the saints.

God was their witness, ver. 8;—from which we learn,

475. That we should always take God for our witness, who searcheth the heart.

God gave them the Holy Spirit, ver. 8;—from which we learn,

476. That the influences of the Spirit of God are necessary to salvation.

God put no difference between Jew and Gentile, ver. 9;—from which we learn,

477. That in religious matters we should have no respect of persons.

God did not prefer the Jew to the Gentile, ver. 9;—from which we learn,

478. That the name, the influence, the antiquity, or the number of our sect or party, must never be pleaded as allowing special privileges in the church of Christ.

God purified their hearts by faith, ver. 9;—from which we learn,

479. That we must shew the sincerity of our faith by the purity of our lives.

Burdening God's worship was a tempting of God, ver. 10;—from which we learn,

480. That every thing which renders religion unnecessarily burdensome and unpleasant to young converts, is sinful, and displeasing to God.

Good men felt the Jewish worship to be burdensome, ver. 10;—from which we learn,

481. That, in outward observances, we are to judge charitably of the remissness, the weakness, or the weariness of our brethren.

Peter believed that, by the grace of Christ, they should be saved, ver. 11;—from which we learn,

482. That we should believe and rest in the grace and mercy of Christ alone for salvation.

By the grace of Christ, Gentiles shall be saved as well as Jews, ver. 11;—from which we learn,

483. That burdensome rites, painful privations and sufferings, or numerous outward observances, have no share in the justification of the sinner.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 2. We are fearlessly to speak and maintain the truth, q. 20. (335.)

Ver. 4. We should love to think and speak of God, q. 19. (200.)

Ver. 8. God knows all our thoughts, q. 3. (18.)

Ver. 9. Salvation is freely offered to all the fallen children of Adam, 15. (149.)

Ver. 9. True faith purifies the heart, q. 17. (169.)

Ver. 11. We are saved by faith, and not by good works, q. 29. (372.)

DEVOTIONAL EXERCISE.

Adoration.—O God, (8.) thou art he who knowest the hearts of all flesh, who bearest witness to thine own; giving them thy Holy Spirit; (9.) putting no difference between one man and another; but purifying the hearts of all thy people by faith.

Thanksgiving.—We thank thee (3.) for the spread of the gospel, and for the joy which thou causest on this account;—and that it is not (5.) now necessary for salvation that men obey the law of Moses, which (10.) neither our fathers nor we were able to bear. We bless thee that (9.) thou puttest no difference now between Jew and Gentile; that (7.) we hear the word, and are called on to believe; that (8.) thou givest thy Holy Spirit to us as well as to others; (9.) purifying our hearts by faith; and art thus giving us (11.) to believe, that, through the grace of our Lord Jesus Christ, we shall be saved even as they.

Petition.—Give us, O Lord, (7.) opportunities of usefulness, that by our means, in our several stations, many may hear thy word, and by thy blessing believe. Be thou (8.) our witness; and grant unto each of us the influence of thy Holy Spirit, that (9.) our hearts may be purified by faith.—Keep us from (1, 25.) new and vain religious opinions, from uncharitable injunctions and erroneous doctrines. May we not be given to (2.) dissensions, or (7.) unedifying and useless disputations; or be permitted to (10.) tempt thee, by endeavouring to bind burdens on others which they are unable to bear.—Enable us (3.) always to be ready and willing to bring thy people on their way; to declare to others thy good-

ness in the spread of the gospel; and to (7.) endeavour at all times to rectify errors, to heal divisions, and to promote peace.

APPLICATION OF THE LESSONS.

Read ver. 1, and say, Whom should we be cautious in receiving or encouraging? lesson 462.

Ver. 1. What should we never desire to limit? l. 463.

Ver. 1. To what should we never attach too much importance? l. 464.

Ver. 2. Who are generally the least useful, and the most troublesome members in a church? l. 465.

Ver. 2. What should we do in every case of doubt or difficulty? l. 466.

Ver. 3. What should we always be ready to do to those who are endeavouring to promote the welfare of souls? l. 467.

Ver. 3. What should we assist in, and rejoice at? l. 468.

Ver. 4. What should we do to those who come to us for information on spiritual matters? l. 469.

Ver. 5. In what may Christians differ in opinion, without incurring censure or causing divisions? l. 470.

Ver. 5. What must our zeal for a sect or party never do? l. 471.

Ver. 6. What should we do before we decide upon any subject? l. 472.

Ver. 7. What should we do when we find others at variance? l. 473.

Ver. 7. How should we decide matters not clearly revealed in Scripture? l. 474.

Ver. 8. Whom should we always have for the witness of our sincerity? l. 475.

Ver. 8. What are necessary to salvation? l. 476.

Ver. 9. In what should we have no respect of persons? l. 477.

Ver. 9. What should we never plead as allowing special privileges of the church? l. 478.

Ver. 9. How are we to show the sincerity of our faith ? l. 479.

Ver. 10. What is sinful and displeasing to God ? l. 480.

Ver. 10. Of what, in outward observances, are we to judge charitably ? l. 481.

Ver. 11. What should we believe and rest in ? l. 482.

Ver. 11. What have no share in the justification of the sinner ? l. 483.

SECTION XLIV.

Consultation of the Apostles, and the Sentence of James.—Acts. xv. 12—21.

CATECHETICAL EXERCISE.

Ver. 12. **W**HAT did the multitude do ? To whom did the multitude give audience ? *What did Barnabas and Paul declare ? What had God done ? Among whom did God work miracles and wonders ? By whom had God wrought these miracles and wonders ?*

13. What did Paul and Barnabas do ? Who held their peace ? Who answered ? *What did James say after Paul and Barnabas held their peace ? What did James call them ? What did he bid them do ?*

14. What had Simon done ? *What had Simon declared ? What had God done ? Who visited the Gentiles ? Whom did God visit ? When did God visit the Gentiles ? For what purpose did God visit the Gentiles ? From whom was God to take out a people ? For what was God to take out a people ?*

15. *What agreed to this declaration of Simon ? Whose words agreed with this ?*

16. *What had God promised to do ? Who was to return ? What was God to do when he returned ? What was he to build ? Whose tabernacle ? What had happened to the tabernacle of David ? What was*

God to do to the ruins? What ruins? *What was God to do, besides building the ruins of this tabernacle?*

17. *Why was the ruins of the tabernacle of David to be built and set up?* What were men to do? Who were to seek after the Lord? *Who, besides the residue of men, were to seek after the Lord?* What was called upon the gentiles? Who said that? What is it said that the Lord doeth?

18. *What are known unto God?* To whom are all things known? From what time did God know all things?

19. Whose sentence was this? *What was James' sentence?* What were they not to do? *Whom were they not to trouble?* From among whom? What had the Gentiles done? To what had the Gentiles turned?

20. What were the apostles to do? What were they to write? *From what were the Gentiles to abstain?* From pollutions of what?

21. *Why were the Gentiles to abstain from these things?* Who was preached? When had Moses been preached? Where was Moses preached? What did they do in the synagogues? *What was read in the synagogues?* When was Moses read in the synagogues?

EXPLANATIONS.

Ver. 12. *Multitude*, People present. *Kept silence*, Held their peace. *Gave audience*, Listened attentively. *Miracles*, Things out of the ordinary course of nature. *Wonders*, Things which astonished all who saw them. *Wrought*, Performed. *Gentiles*, People who were not Jews.—13. *Held their peace*, Ceased speaking. *Hearken*, Give attention.—14. *Did visit*, Shewed mercy and favour unto. *A people*, A chosen number. *For his name*, That they might worship and glorify him.—15. *To this agree*, Similar to this are. *Prophets*, Old Testament writers.—16. *Return*, Come again to my people whom I had for a

time forsaken. *The tabernacle of David*, My church upon earth. *Is fallen down*, Gone into a decay approaching to ruin. *Build again*, Collect and put together again. *Ruins*, Loose fragments which are scattered about and lying in confusion. *Set it up*, Make it once more a permanent and glorious building.—17. *Residue*, The remaining part. *Upon whom my name is called*, Whom I have openly acknowledged to be my people.—18. *His works*, Things which take place in every part of the universe.—*Beginning*, First creation.—19. *Sentence*, Opinion and advice. *Turned*, Truly converted from idols, and the love and practice of sin.—20. *Abstain*, Deny themselves, and keep away. *Pollutions*, The abominable rites or worship. *Idols*, False gods. *Fornication*, Improper and sinful intercourse with persons of another sex. *Strangled*, Choked, or killed without bleeding.—21. *Moses*, The law-giver of the Jews. *Of old time*, From a period long ago past. *Preach him*, Explain the law which he, by the appointment of God, wrote for the Jews. *Synagogues*, Places of public worship among the Jews.

LESSONS.

The people kept silence, ver. 12 ;—from which we learn,
484. That we should patiently and attentively hear
the opinion of others, although they may differ
from ours.

*Paul and Barnabas declared what God had done by
them*, ver. 12 ;—from which we learn,
485. That we should give God all the glory of what
we are, what we have, and what we have done.

James did not speak till the others were finished, ver.
13 ;—from which we learn,
486. That we should never interrupt others in their
arguments or discourses.

James supported the opinions of Simon, ver. 14 ;—from which we learn,

487. That we should follow and assist our brethren in a good cause.

James adopted and supported Peter's sentiments, because they accorded with scripture, ver. 15 ;—from which we learn,

488. That we are to support and maintain the opinions of others, only in so far as they are agreeable to Scripture.

The tabernacle was not to lie in ruins, ver. 16 ;—from which we learn,

489. That the decline of religion in any spot, should induce us to attempt its revival.

At the building up of the church, men sought after God, ver. 17 ;—from which we learn,

490. That at every indication of the revival of religion, we ought to become still more zealous for the salvation of sinners.

God is said to do all these things, ver. 17 ;—from which we learn,

491. That God is the author and prime agent in all the revivals of religion, and in the success of the gospel.

God knows, and has ordained all things from the beginning, ver. 18 ;—from which we learn,

492. That we should in the cause of God, labour in confidence and hope.

James fearlessly delivered his opinion, ver. 19 ;—from which we learn,

493. That we should, when called upon, prudently and meekly, but at the same time, candidly and fearlessly, deliver our sentiments on religious subjects.

The Jews were permitted, in the worship of God, to observe some things which the Gentiles were permitted to omit, ver. 19 ;—from which we learn,

494. That a difference of sentiment in minor matters, whether in doctrine, discipline, or mode of observance, is quite compatible with evangelical piety, Christian charity, and church unity.

The Gentile converts were not to be troubled, ver. 19;—from which we learn,

495. That we should be gentle and forbearing with young and weak Christians.

The Gentiles were not to shock the prejudices of their Jewish brethren, ver. 20;—from which we learn,

496. That we should deny ourselves, even to things otherwise lawful, rather than hurt our weak brethren.

The law of Moses was read and explained on the Sabbath-day, ver. 21;—from which we learn,

497. That the Bible should be read and explained in public worship.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 14. The gospel is freely offered to all men,
q. 15. (149.)

Ver. 14. God must meet with and visit his people, before they are separated from the world, q. 24. (135.)

Ver. 17, 18. God foreknows, and has foreordained, all things, q. 3. (35.)

Ver. 21. The reading and preaching of the Word are means of grace, q. 21. (394, 399.)

DEVOTIONAL EXERCISE.

Adoration.—(18.) Known unto thee, O Lord, are all thy works from the beginning of the world; and thou art he alone (17.) who doeth all things.

Thanksgiving.—We thank thee (14.) that thou hast in mercy visited us people of the Gentiles, to take out from among us a people for thy name; and that (21.) thou hast given us thy Word to be read and preached to us every Sabbath-day.

Petition.—Do thou, O Lord, (16.) return and build

again the tabernacle of David, which is fallen down; build thou its ruins, and set it up; (17.) that the residue of men may seek after thee, and all those upon whom thy name is called. Keep us from (19.) troubling, or discouraging the lambs of thy flock; and enable us (20.) to abstain from all sin, and from whatever would wound the feelings, or shock the prejudices of our fellow Christians.

APPLICATION OF THE LESSONS.

Read ver. 12, and say, What should we do when our opponents are expressing their opinions? lesson 484.

Ver. 12. Of what should we give God the glory? l. 485.

Ver. 13. What should we not do to others in their arguments or discourses? l. 486.

Ver. 14. In what should we follow and assist our brethren? l. 487.

Ver. 15. What opinions are we to support and maintain? l. 488.

Ver. 16. What should the decline of religion in any spot induce us to do? l. 489.

Ver. 17. What should any indication of a revival of religion cause us to be? l. 490.

Ver. 17. Who is the author and prime agent in the spread of the gospel? l. 491.

Ver. 18. In what manner should we labour in the cause of God? l. 492.

Ver. 19. In what manner should we deliver our sentiments on religious subjects? l. 493.

Ver. 19. With what is a difference of sentiment in religion quite compatible? l. 494.

Ver. 19. What should we be with young and weak Christians? l. 495.

Ver. 20. To what should we deny ourselves, rather than hurt our weak brethren? l. 496.

Ver. 21. What use should be made of the Bible in public worship? l. 497.

SECTION XLV.

The Decision of the Apostles.—Acts xv. 22—29.

CATECHETICAL EXERCISE.

Ver. 22. **W**HOM did it please? Who joined with the apostles and elders in this message? What did the apostles, elders, and members of the church do? Whom did they send? What kind of men did they send? To what place did they send? With whom did these chosen men go? *Who were the persons who were sent to Antioch with Paul and Barnabas?* What were Judas and Silas? Among whom were Judas and Silas chief men?

23. Who wrote letters? By whom did they write letters? Who sent greeting? *To whom did the apostles, elders, and brethren, send their letter?* Where were these brethren of the Gentiles?

24. *What had the apostles heard?* From whom had those persons gone out? *What had those persons, who went out from the apostles, done?* With what had they troubled them? What did they attempt to do to their souls? *What did the false teachers say?* What were the Gentiles to be? What were they to keep? Who did they say were to be circumcised and keep the law? What had the apostles not done? To whom had the apostles not given any such commandment?

25. To whom did this seem good? When did this seem good to them? In what manner were they assembled? *What did it seem good for the apostles to do?* What did they send? To whom did they send these chosen men? *With whom did they send these chosen men?*

26. *What had Barnabas and Paul done?* What had they hazarded? For what had they hazarded their lives? For whose name had they hazarded their lives?

27. Who were sent? Who sent Judas and Silas?

What were Judas and Silas to do? In what manner were Judas and Silas to tell them the same things?

28. To whom did this seem good? *What seemed good to the Holy Ghost and to them?* What was not to be laid upon them? What kind of things were to be laid upon them?

29. What were they to do? *What were these necessary things from which they were to abstain?* From what kind of meats were they to abstain? From what else were they to abstain? *What did the apostles say would be the case if they abstained from these things?* How do they conclude the letter?

EXPLANATIONS.

Ver. 22. *Pleased it,* It appeared right to. *Chosen men, of their own company,* Fit persons, selected from among themselves. *Chief, Principal.*—23. *After this manner,* The substance of which was this. *Greeting,* With their good wishes or compliments.—24. *Forasmuch as,* As it has happened that. *Certain,* Some persons. *Troubled,* Made you uneasy in your minds. *Subverting,* Overturning, or destroying. *Be circumcised,* Submit to the initiatory rite of the Jews. *Keep the law,* Attend to all the ceremonial observances of the law of Moses. *Commandment,* Instructions, or permission.—25. *Seemed,* Appeared. *Assembled,* Gathered together. *Accord,* Consent.—26. *Hazarded,* Exposed to great danger. *Name,* Honour, and the profession of the religion.—27. *Mouth,* Speech.—28. *Lay upon you,* Command you to observe. *Burden,* Ceremonial observance. *Necessary things,* Things which must be observed —29. *Abstain from,* Keep away from. *Idols,* False gods. *Strangled,* Which have died without being bled. *Fornication,* Improper conduct, or intercourse with the other sex.

LESSONS.

All the church joined in the letter with the apostles and elders, ver. 22;—from which we learn,

498. That we should endeavour to assist and ac-

quiesce in the good done by those who have the rule over us.

The apostles sent chosen men, ver. 22 ;—from which we learn,

499. That prudence and prayer are necessary in the choice of delegates and missionaries.

The apostles and elders adopted the common mode of salutation used by the men of the world, ver. 23 ;—from which we learn,

500. That it is not only lawful, but generally prudent and wise, to conform ourselves to the sinless customs and harmless habits of the time, the place, or the people among whom God in his providence has placed us.

The apostles and elders addressed their Gentile brethren with great respect, ver. 28 ;—from which we learn,

501. That courtesy and good manners should always accompany religion.

Burdening religion, was considered as subverting the soul, ver. 24 ;—from which we learn,

502. That it is exceedingly unwise, and even dangerous, to do that which will tend to make religion appear forbidding or burdensome to the young.

The apostles gave no sanction to those sectarian teachers, ver. 24 ;—from which we learn,

503. That we should give no countenance to those who, to suit their own views or to exalt their own sect, enjoin as necessary to salvation, or church communion, the observance of things, which, though lawful, are yet indifferent.

Private men were chosen, and sent to certify the message even of the apostles Paul and Barnabas, ver. 25 ;—from which we learn,

504. That those in superior stations, should not despise or refuse the good offices of inferiors.

Paul and Barnabas had hazarded their lives for Christ, ver. 26 ;—from which we learn,

505. That we should be bold in the cause of religion ; and, when necessary, to hazard our lives for a good conscience.

Paul and Barnabas were recommended to the notice of the brethren, because they had hazarded their lives for Christ, ver. 26 ; from which we learn,

506. That we should love and honour those who have either laboured long, or suffered much in the cause of religion.

Judas and Silas were to confirm verbally what the apostles wrote, and Paul and Barnabas had preached, ver. 27 ;—from which we learn,

507. That we should use every precaution to secure success for our labours, where the glory of God and the welfare of souls is concerned.

The apostles, although under the inspiration of the Holy Spirit, consulted together, and considered their subject, before they judged and decided upon it, ver. 28 ;—from which we learn,

508. That we are to expect the guidance of the Holy Spirit only in the conscientious and dependent use of those means which he himself has appointed.

The Gentiles were to be burdened with nothing but what was necessary, ver. 28 ;—from which we learn,

509. That the conscience should never be unnecessarily or unscripturally burdened.

The Gentiles, for the sake of the Jews, were to abstain from blood, ver. 29 ;—from which we learn,

510. That we should, in every thing lawful or indifferent, accommodate ourselves to the prejudices of our weaker brethren.

In obeying, the Gentile brethren were said to do well, ver. 29 ;—from which we learn,

511. That we should give due commendation and praise to those who do well.

DEVOTIONAL EXERCISE.

Petition.—Keep us, O Lord, (24.) from troubling or unsettling the minds of others by words without knowledge; from teaching them errors which may tend to the subversion of their souls; or from (28.) burdening their consciences with unnecessary things. But enable us to (28.) seek direction from, and to suffer ourselves to be led by thy Holy Spirit; to (29.) keep ourselves from whatever would hurt or offend our weaker brethren; and may we (26.) be at all times ready to hazard our lives for the name and the cause of our blessed Redeemer.

APPLICATION OF THE LESSONS.

Read ver. 22, and say, What should we assist and acquiesce in? lesson 498.

Ver. 22. In the choice of what are prudence and prayer necessary? l. 499.

Ver. 23. To what is it prudent and wise for Christians to conform? l. 500.

Ver. 23. What should always accompany religion? l. 501.

Ver. 24. What is it exceedingly unwise and dangerous to do? l. 502.

Ver. 25. To whom should we give no countenance? l. 503.

Ver. 25. What should those in superior stations not do? l. 504.

Ver. 26. What should we be in the cause of Christ? l. 505.

Ver. 26. What should we do to those who have laboured long, or suffered much in the cause of religion? l. 506.

Ver. 27. What should we use every precaution to secure? l. 507.

Ver. 28. When are we to expect the guidance and influences of the Holy Spirit? l. 508.

Ver. 28. What should never be unnecessarily or unscripturally burdened? l. 509.

Ver. 29. In what should we accommodate ourselves to the prejudices of our weaker brethren? l. 510.

Ver. 29. What should we do to those who do well? l. 511.



SECTION XLVI.

Contention and Parting of Paul and Barnabas.—

Acts xv. 30—41.

CATECHETICAL EXERCISE.

Ver. 30. WHO were dismissed? To what place did they come? *When did Paul and Barnabas come to Antioch?* What did they do when they came to Antioch? Who were gathered together? *What did Paul and Barnabas do, when they had gathered the multitude together?* What did they deliver?

31. Who read? What did they read? *What did the Gentile brethren do, when they read the epistle from Jerusalem?* For what did they rejoice?

32. Who were prophets? What were Judas and Silas? *What did Judas and Silas do?* Whom did Judas and Silas exhort and confirm? In what manner did Judas and Silas exhort the brethren?

33. Who tarried there a space? *What was done with the messengers, after they had tarried there a space?* In what manner were they let go? From whom were they let go in peace? To whom were they to go?

34. *What did Silas do, after he was let go by the brethren at Antioch?* Where was he pleased to abide?

35. Who continued in Antioch, besides Silas? Where did Paul and Barnabas continue? *How were Paul and Barnabas employed at Antioch?* What did they teach and preach? Who were teaching and preaching at Antioch, besides Paul and Barnabas?

36. To whom did Paul speak? *What did Paul propose to Barnabas?* When did he propose this? Whom were they to visit? What cities were they to visit? Why were they to visit the brethren in those places?

37. *What did Barnabas determine to do?* Whom did Barnabas determine to take? What John was this?

38. *What did Paul think of the determination of Barnabas?* Whom did Paul think it was not good to take with them? *Why did Paul think John Mark should not be taken with them?* What had John done at Pamphylia? To what had he not gone with them?

39. What was sharp? Between whom was this contention sharp? *What did their contention make Paul and Barnabas do?* From whom did they part asunder? *Whom did Barnabas take with him?* To what place did Barnabas go? Who sailed to Cyprus?

40. *Whom did Paul choose for his companion?* What did Paul do when he had chosen Silas? *What did the brethren do to Paul and Silas before they departed?* Unto what were they recommended? By whom were they recommended to the grace of God?

41. *Through what places did Paul go?* What did Paul do in Syria and Cilicia? What did Paul confirm?

EXPLANATIONS.

Ver. 30. *Dismissed, Sent away. Multitude, Whole of the brethren. Delivered, Gave them. Epistle, Letter.*—31. *Rejoiced, Expressed great pleasure and joy. Consolation, Removal of the uneasiness and uncertainty of mind, which had deprived them of comfort.*—32. *Prophets, Inspired teachers. Exhort-ed, Earnestly advised. Confirmed, Settled and strengthened.*—33. *Tarried, Remained. A space For some time. Let go, Allowed to depart. In peace, With good will, and good wishes.*—34. *Not-withstanding, Although this was the case. Pleased, Seemed desirable to. Abide, Continue, or remain.*—

35. *Continued*, Remained. *Teaching*, Instructing the people. *Preaching*, Publicly proclaiming.—36. *Visit*, Personally wait upon. *How they do*, In what condition they are, and how they are prospering.—37. *Determined*, Formed a resolution. *Surname*, Other, or family and distinguishing name.—38. *Thought not Good*, Did not think that it was either wise or prudent. *From Pamphylia*, When they were at Pamphylia. *The Work*, Encounter the trials and difficulties to which they were exposed in preaching the gospel.—39. *Contention*, Debate and strife. *Sharp*, Keen, and zealously maintained. *Departed asunder*, Resolved to separate.—40. *Chose*, Selected for his companion, now that Barnabas had left him. *Departed*, Left Antioch. *Being recommended unto the grace of God*, Having had public prayers offered up for them to God for his protection and blessing.—41. *Confirming*, See ver. 32.

LESSONS.

The messengers collected the multitude before they delivered the epistle, ver. 30;—from which we learn,

512. That we should make the knowledge of the gospel as widely known as possible.

The epistle was read and understood, ver. 31;—from which we learn,

513. That we should carefully read and understand the Bible.

The people rejoiced on reading the epistle, ver. 31;—from which we learn,

514. That we should always rejoice in reading the Word of God.

The people rejoiced at being delivered from burdensome religious ceremonies, ver 31;—from which we learn,

515. That we are not to doubt or deny the reality of another's Christianity, because his acts of self-denial

in what is not sin, or his want of relish in what is really a privilege, is not so conspicuous or so lively as our own.

Judas and Silas exhorted and confirmed the brethren,
ver. 32 ;—from which we learn,

516. That we should endeavour to strengthen and encourage each other in our religious duties.

The brethren at last let the deputation go, ver. 33 ;—
from which we learn,

517. That we ought not selfishly to deprive others of the conversation and fellowship of good men.

Silas, when let go, chose to remain, ver. 34 ;—from which we learn,

518. That we should always choose the place and the employment where we can most benefit ourselves, and do most good to others.

Paul and Barnabas, with others, privately taught as well as publicly preached, the Word of God, ver. 35 ;—
from which we learn,

519. That we should thankfully receive the private visits of our ministers, as well as regularly attend upon their public preaching.

Paul affectionately remembered those to whom he had formerly been useful, ver. 36 ;—from which we learn,

520. That we should affectionately remember and pray for those to whom we have at any time been useful.

Paul resolved to visit those to whom he had been useful,
ver. 36 ;—from which we learn,

521. That we should persevere in doing good to others; and should especially endeavour to complete what God has enabled us successfully to begin.

Barnabas determined to take John, ver. 37 ;—from which we learn,

522. That we should neither be rash in forming our

determinations, nor unreasonable in adhering to them.

Paul differed in opinion from Barnabas, ver. 38 ;—from which we learn,

523. That in minor matters of prudence or expediency, good men may conscientiously differ in opinion.

John though a good man, had not sufficient courage for a missionary, ver. 33 ;—from which we learn,

524. That a good man is not, merely because he is good, fit for every good work. Christians, although they are all members of Christ, differ from each other in their functions and powers.

John's former conduct determined Paul not to take him with him, ver. 38 ;—from which we learn,

525. That private friendship should never tempt us to betray public duty, in choosing one for a situation to which he is not eligible or competent.

Paul remembered John's fault, and acted upon it, ver. 38 ;—from which we learn,

526. That the remembrance of former public and known faults in our brethren, and even the mention of them, for public purposes, are quite compatible with brotherly love and Christian forgiveness.

The apostles sharply contended with each other, ver. 39 ;—from which we learn,

527. That in stating our opinions, we should never allow our tempers to be ruffled, or our charity and good will to our brethren to be suspended or decreased.

Barnabas continued firm in his determination, ver. 39 ;—from which we learn,

528. That we should never allow ourselves to continue in an error, after we see it to be so.

The resolution of Barnabas to keep Mark, made him lose Paul, ver. 39 ;—from which we learn,

529. That a perseverance in error will always pro-

duce its own punishment.—“To him that hath not, even what he hath shall be taken from him.”

The obstinacy of Barnabas made him depart without the prayers of the church, ver. 39, 40;—from which we learn,

530. That contention is a great enemy to vital religion, personal comfort, and social prayer.

Paul chose Silas, ver. 40;—from which we learn,

531. That though we should love all our brethren, yet we may lawfully and properly choose out, and attach ourselves more particularly to, a class of special friends.

Paul did not depart till he enjoyed the fellowship of his brethren's prayers, ver. 40;—from which we learn,

532. That we should earnestly seek, and highly value, the prayers of our brethren.

Paul followed his design of visitation, although Barnabas had left him, ver. 40;—from which we learn,

533. That we should never allow the errors or obstinacy of others to damp our zeal, or circumscribe our usefulness.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 30. Public social worship is a means of grace,
q. 21. (398.)

Ver. 30. Reading God's Word is a means of grace,
q. 21. (393, 394.)

Ver. 32, 35. Public preaching and exhortation is a means of grace, q. 21. (400.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, (37.) that we are too often self-willed, following our own unreasonable desires rather than following those counsels which tend most to the good of thy people, and the glory of thy name;—that we have (38.) been dis-

couraged in thy cause, have forsaken thy servants, and hesitated or refused to go forward in thy word. We have (39.) been apt to be contentious, and have too often opposed thy servants, and left our brethren, without valuing or seeking their countenance, encouragement, or prayers.

Thanksgiving.—We thank thee (31.) for the word of thy grace, and for those truths which, in every age, have made thy people rejoice for the consolation, and we bless thee for the (35.) teaching of thy servants, and the preaching of thy Word, by which (41.) thy church and people are confirmed.

Petition.—Preserve us (37.) from error, and from persevering in error; from (39.) all contentions or bitterness of spirit towards our brethren; but enable us (32.) to encourage, exhort, and confirm one another in the faith of thy gospel; to be (36.) concerned for the spiritual welfare and prosperity of others; and to (40.) wait for, and to seek and prize, the prayers of our brethren.

APPLICATION OF THE LESSONS.

Read ver. 30, and say, What should we make as widely known as possible? lesson 512.

Ver. 31. How should we use the Bible? l. 513.

Ver. 31. What should give us joy in reading? l. 514.

Ver. 31. For what should we not doubt or deny the reality of another's Christianity? l. 515.

Ver. 32. What should we endeavour to do to each other? l. 516.

Ver. 33. Of what should we not selfishly deny others? l. 517.

Ver. 34. What place and employment should we choose? l. 518.

Ver. 35. What should we thankfully receive from our ministers? l. 519.

Ver. 36. Whom should we affectionately remember and pray for? l. 520.

Ver. 36. In what should we persevere? l. 520.

Ver. 36. What should we endeavour to complete? l. 521.

Ver. 37. What should we not be rash in forming? l. 522.

Ver. 37. To what should we not unreasonably adhere? l. 522.

Ver. 38. In what may good men conscientiously differ in opinion? l. 523.

Ver. 38. For what is every good man not fit? l. 524.

Ver. 38. What should our private friendship for an individual never tempt us to do? l. 525.

Ver. 38. What are quite compatible with brotherly love, and Christian forgiveness? l. 526.

Ver. 39. What should we never allow in stating our opinion? l. 527.

Ver. 39. What should we never allow ourselves to do when we see ourselves in an error? l. 528.

Ver. 39. What will perseverance in error always produce? l. 529.

Ver. 39, 40. To what is contention a great enemy? l. 530.

Ver. 40. What may we choose out, and attach ourselves to? l. 531.

Ver. 40. What should we earnestly seek and highly value? l. 532.

Ver. 40. What should we never allow the errors or obstinacy of others to do? l. 533.

SECTION XLVII.

Paul meets with Timothy.—Acts. xvi. 1—8.

CATECHETICAL EXERCISE.

Ver 1. WHO come to Derbe? To what places did Paul come? Who was there? What was this disciple's name? What was Timotheus, or Timothy? Whose son was Timothy? *What kind of a woman was the mother of Timotheus, or Timothy?*

Who was a Jewess? What is said of Timothy's father? Who was a Greek?

2. Who was well reported of? *By whom was Timothy well reported of?* What is here said of the brethren at Lystra and Iconium?

3. What would Paul have? Whom did he wish to go with him? *What did Paul do to Timothy?* Who was circumcised? *Why did Paul circumcise Timothy?* Because of whom? Where were the Jews? What did the Jews know?

4. Through what did Paul and Timothy go? What did they do as they went through the cities? *What did Paul and Timothy deliver as they passed through the cities?* What decrees did they deliver? By whom were these decrees ordained? What had the apostles and elders ordained? *What apostles and elders ordained these decrees?*

5. What were established? In what were the churches established? *How were the churches established in the faith?* What increased? In what did the churches increase? When did the churches increase?

6. Through what places had they gone? Who had gone throughout Phrygia? Who forbade them? *What did the Holy Ghost forbid the disciples to do?* Where were they not to preach? What were they not to preach in Asia?

7. To what place did they come? *What did Paul and Timothy essay to do when they came to Mysia?* To what place did they essay to go? Why did they not go into Bithynia? What did the Spirit not suffer?

8. By what did they pass? Who passed by Mysia? What did they do when they passed by Mysia? *To what place did they come down?*

EXPLANATIONS.

Ver. 1. *Behold,* Take notice. *Certain,* Particular. *Disciple,* Professor of Christianity. *Timotheus,* Timo-

thy. *A Jewess*, Born of Jewish parents. *Believed*, Professed to be a Christian. *Greek*, Person belonging to one of the nations of Greece.—2. *Reported*, Spoken. *Brethren*, Christians.—3. *Would Paul have*, Paul wished. *Circumcised him*, Performed upon him the initiatory rite of the Jews. *Those quarters*, That place, and the neighbourhood. *They knew all*, All the Jews thereabouts knew.—4. *Delivered*, Gave. *Decrees*, Orders and commands. *Keep*, Observe and obey. *Ordained of*, Commanded by.—5. *Churches*, Christians which were assembled in bodies or congregations in different places. *Established*, Firmly settled. *The faith*, The belief and hopes of the gospel. *Increased*, Became more. *Daily*, Every day.—6. *Throughout*, Over the whole of. *Region*, Country *Forbidden of the Holy Ghost to preach*, Commanded by the Holy Spirit that they should not publicly declare. *Word*, Truths of the gospel.—7. *Essayed*, Attempted; made efforts. *Suffered them not*, Would not permit them.—8. *Passing by*, Going near, but not entering.

LESSONS.

Timothy's mother was once a Jewess, but now believed
ver. 1;—from which we learn,

534. That we should never hesitate to change a false religion for the true.

Timothy's father allowed his mother to attend to the duties of her religion, ver. 1;—from which we learn,

535. That we should allow every one to worship God according to his conscience.

The unbelief of her husband made Timothy's mother instruct her son, ver. 1;—from which we learn,

536. That the unbelief, the ungodliness, or the carelessness, of one parent, should make the other more zealous for the spiritual welfare of their children.

Timothy attended to his mothers instructions, and became a disciple, ver. 1 ;—from which we learn,
 537. That we should be attentive to, and thankful for, the instructions of our parents.

Timothy's conduct deserved from the brethren a good report, ver. 2 ;—from which we learn,
 538. That we should endeavour to act so, as to deserve the approbation of our brethren.

The brethren reported well of Timothy, ver. 2 ;—from which we learn,
 539. That we should always report well of those who deserve it.

Paul chose the company of one who was well recommended, ver. 3 ;—from which we learn,
 540. That we should choose our companions from the good and pious only.

Timothy was, for the sake of his weaker brethren, circumcised, ver. 3 ;—from which we learn,
 541. That scrupulous exactness about indifferent matters of form in public worship, is not only unnecessary, but is often injurious and sinful.

Timothy who had already been admitted into the Christian Church by baptism, was afterwards circumcised, ver. 3 ;—from which we learn,
 542. That to join in public or private worship with our Christian brethren, in a manner not forbidden in Scripture, but which we think or know to be in itself useless and unnecessary, is not only lawful, but sometimes prudent and praise-worthy.

Paul chose Timothy for his companion, though his father was an unbeliever, ver. 3 ;—from which we learn,
 543. That we should not judge of any one by the conduct or character of his parents.

The disciples delivered the decrees to the churches, ver. 4 ;—from which we learn.
 544. That we should make known, or assist in mak-

ing known, as widely as possible, a knowledge of God's will as revealed in the Bible.

The decrees were delivered to the churches, that they might be kept, ver. 4;—from which we learn,

545. That we should seek to know the will of God, that our hearts and lives may be regulated by it.

A knowledge of the apostles' decrees established the church in the faith, ver. 5;—from which we learn,

546. That a knowledge of Scripture truth, and the practice of Christian duty, is the sure way of establishing us in the faith and hope of the gospel.

The knowledge and practice of the apostles' decrees, increased the number of believers, ver. 5;—from which we learn,

547. That the diffusion of religious knowledge, and the practice of Christian duties, are the usual forerunners of religious revivals.

The disciples were forbidden to preach the word in Asia, ver. 6;—from which we learn,

548. That we should diligently improve our religious privileges while we enjoy them, lest God, in just judgment, should deprive us of them.

The disciples essayed to go into Bithynia, ver. 7;—from which we learn,

549. That we should always vigorously attempt to do what, upon consideration, we think is best, leaving the prevention or the success of our endeavours to the providence of God.

Though they essayed to go into Bithynia, they were not suffered, ver. 7;—from which we learn,

550. That when in providence we are really prevented from doing what we thought to be good, we ought patiently to submit, as God only knows what is, upon the whole, best for us and for those whom we intend to serve.

The Spirit of God influenced their minds, and suffered them not, ver. 7;—from which we learn,

551. That while we should not be indifferent or in-

attentive to the inward workings of our own minds, yet we should always try these by the Scriptures, "whether they be of God."

Being influenced by the Spirit of God, they passed Mysia, and went to Troas, ver. 8;—from which we learn,

552. That we should be careful never to neglect, resist, wrest, or quench the divine influences within us, by acting contrary to the convictions of our conscience or a clear sense of prescribed duty.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 1. Faith is necessary to salvation, q. 16. (365.)

Ver. 2. We should preserve our neighbour's good name, (338.)

Ver. 4. The will of God should be known and obeyed, q. 19. (411.)

DEVOTIONAL EXERCISE.

Thanksgiving.—We thank thee for (4.) delivering unto us thy commandments for to keep; by means of which (5.) thy people are established and multiplied.

Petition.—May thy (5.) church be more and more established, and may it increase in number daily. Keep us from (7.) resisting or grieving thy Holy Spirit; and enable us to (3.) choose for our companions those who are friends to thee; and to (4.) make known thy will to others, that they also may keep it.

APPLICATION OF THE LESSONS.

Read ver. 12, and say, What should we never hesitate to do? lesson 534.

Ver. 1. What should we allow to every one? l. 535.

Ver. 1. What should the carelessness, unbelief, or ungodliness of one parent, make the other do? l. 536.

Ver. 1. For what should we be thankful and attentive to? l. 537.

Ver. 2. In what manner should we endeavour to act? l. 538.

Ver. 2. Of whom should we always report well? l. 539.

Ver. 3. From whom should we choose our companions? l. 540.

Ver. 3. What is often injurious and sinful? l. 541.

Ver. 3. What scruples are we to avoid, when, by holding them, our brethren would be injured or offended? l. 541.

Ver. 3. What is not only lawful, but sometimes prudent and praise-worthy? l. 542.

Ver. 3. By what should we not judge any one? l. 543.

Ver. 4. What is our duty with respect to the Bible? l. 544.

Ver. 4. For what purpose shall we seek to know the will of God? l. 545.

Ver. 5. What is the sure way of establishing us in the faith and hopes of the gospel? 546.

Ver. 5. What are the usual forerunners of religious revivals? l. 547.

Ver. 6. What should we diligently improve? l. 548.

Ver. 7. What should we vigorously attempt to do? l. 549.

Ver. 7. What should we do, when prevented from doing what we thought to be good? l. 550.

Ver. 7. To what should we not be inattentive or indifferent? l. 551.

Ver. 8. What should we never neglect, resist, wrest, or quench? l. 552.

SECTION XLVIII.

The conversion of Lydia.—Acts xvi. 9—15.

CATECHETICAL EXERCISE.

Ver. 9. **W**HAT appeared? To whom did this vision appear? At what time did this vision appear? *Who appeared to Paul in a vision?* What did the man of Macedonia do? *What did the man of Macedonia ask Paul to do?* Whither was Paul to go? For what purpose was Paul to go over to Macedonia?

10. *What did Paul endeavour to do after he had seen the vision?* To what place did they endeavour to go? When did they endeavour to go there? *Why did they endeavour to go to Macedonia?* What did they gather? Who had called them? For what had the Lord called them? What were they to do? What were they to preach? To whom were they to preach the gospel?

11. What did they do? From what did they loose? *To what place did Paul's company come, after loosing from Troas?* In what manner did they come to Samothracia? Whither did they go next? When did they go to Neapolis?

12. From whence did they go to Philippi? *What was Philippi to which Paul's company came?* Of what was Philippi the chief city? What was a colony? Where did they abide? *How long did they abide in Philippi?*

13. Out of what did they go? When did they go out of the City? *To what place did Paul go on the Sabbath?* What was wont to be done at the river side? Where was prayer wont to be made? *What did Paul do at this place of prayer?* Who sat down? What did Paul do when he had sat down? To whom did he speak? To what woman did he speak?

14. Who is here mentioned in particular? What was this woman's name? *What was Lydia?* Of what

city was Lydia? Whom did Lydia worship? What did Lydia do? Whom did Lydia hear? *What did the Lord do to Lydia?* Who opened Lydia's heart? What did Lydia do when the Lord opened her heart? Unto what did Lydia attend? Who spake these things unto which Lydia attended?

15. What was done to Lydia? Who was baptized? *Who were baptized besides Lydia?* Who besought them? What did Lydia say? *What did Lydia beseech them to do, after she was baptized?* On what ground were they to come into her house? Faithful to whom? What were they to do if they judged her faithful to the Lord? Where were they to abide? What did Lydia do to them?

EXPLANATIONS.

Ver. 9. *Vision*, Supernatural sight, or extraordinary dream. *Of Macedonia*, With the dress and appearance of a person from the country of Macedonia. *Prayed*, Earnestly requested and intreated.—10. *Immediately*, Without any delay. *Endeavoured*, Did what we could. *Assuredly gathering*, Being sure, by a due consideration of all the circumstances gathered and compared together. *Called us*, Required, or commanded us.—11. *Therefore*, For these reasons. *Loosing*, Sailing away. *Straight course*, Fair wind, and no interruption.—12. *Thence*, That place. *Chief*, Principal. *Colony*, Place peopled with Romans from another and distant part of the empire. *Abiding*, Lodging as strangers. *Certain*, For some.—13. *Sabbath*, Day of rest and public worship. *Wont to be*, Customarily, or usually. *Resorted thither*, Collected together at certain times in that place.—14. *Certain*, particular. *Named*, Whose name was. *Seller of*, Person who sold. *Attended unto*, Paid strict attention to, and believed.—15. *Her household*, The other persons belonging to her family. *Besought*, Earnestly entreated. *Have judged me to be*, Think that I really am. *Faithful*, Worthy to be believed and trusted, as to

my profession of faith. *Abide, Lodge. Constrained us,* Used so much entreaty, that we were obliged to consent.

LESSONS.

Paul was directed by a vision, ver. 9;—from which we learn,

553. That we should attend to every circumstance in providence which call us to usefulness, or to the performance of duty.

The man of Macedonia prayed for help, ver. 9;—from which we learn.

554. That we should always be desirous of help in spiritual matters.

Paul resolved to go into Macedonia as requested, ver. 10;—from which we learn,

555. That we should be willing and ready to instruct others in the truths of the gospel.

Paul did not delay, but immediately endeavoured to go to Macedonia, ver 10;—from which we learn,

556. That when we know our duty, we should instantly set about performing it.

Paul, by comparing his vision with other circumstances, endeavoured to GATHER the will of God, ver. 10;—from which we learn,

557. That we should always compare and judge of the suggestions of our own minds and feelings by the infallible standard of Scripture, and the dictates of reason.

Paul did not stop at any place till he came to Macedonia, ver. 11;—from which we learn,

558. That we should take the soonest and most effectual methods of accomplishing God's will.

Paul had to abide in Macedonia for some days before his way was made clear to him, ver. 12;—from which we learn,

559. That when we know ourselves to be in the way of our duty, we ought not to be discouraged or

impatient, because the effects of our labour are for a while unseen or delayed.

Prayer was wont to be made at a river side, ver. 13;—from which we learn,

560. That public prayer is not necessarily confined to churches, chapels, or houses of prayer.

Prayer was the principal duty at this place on the Sabbath, ver. 18;—from which we learn,

561. That prayer is an indispensable, and should be a principal part of public worship.

Paul went to join with strangers in prayer, ver. 13;—from which we learn,

562. That we may conscientiously join in public prayers with all who assemble together for that purpose.

Paul preached to those who assembled for prayer, ver. 13;—from which we learn,

563. That teaching and preaching forms a very important branch of public worship.

Paul sat and preached, ver. 13;—from which we learn,

564. That outward postures in public worship are matters of indifference, and in which we should courteously accomodate ourselves to the customs of the place and people.

Those who came for prayer, unexpectedly heard Paul preach, ver. 18;—from which we learn,

565. That they who diligently improve the religious opportunities which they possess, may expect to have them multiplied and blessed.

Lydia, a seller of purple, was a worshipper of God, ver. 14;—from which we learn,

566. That the duties of religion need not, and should not, prevent us from being diligent in business.

Lydia attentively heard the apostle preach, ver. 14;—from which we learn,

567. That we should pay attention to the preaching of the Word.

Lydia, attending public worship had her heart opened, ver. 14;—from which we learn,

568. That it is in waiting upon God in his ordinances that sinners are to expect the influences of his Spirit.

It was God who opened the heart of Lydia to attend to the things spoken by Paul, ver. 14;—from which we learn,

569. That it is God alone who can give a sinner spiritual desires, and carry the Word preached effectually to the heart.

The opening of Lydia's heart led her afterwards to attend more anxiously to the means which had effected it, ver. 14;—from which we learn,

570. That true conversion will lead the believer to more diligence in the use of outward means, but will never induce him to abandon them.

Lydia was baptized, ver. 15;—from which we learn,

571. That all who believe the gospel should be baptized.

The household of Lydia was baptized as well as herself, ver. 15;—from which we learn,

572. That the children of believing and baptized parents have also a right to the ordinance of baptism.

Lydia was not only baptized herself, but also got her household baptized, ver. 15;—from which we learn,

573. That we should be concerned for the salvation of all, and every individual in our family.

Lydia besought the apostles to lodge in her house, ver. 15;—from which we learn,

574. That opportunities of exercising hospitality to the servants of Christ, should always be considered as a privilege.

Paul at first declined the hospitality of Lydia, ver. 15 ;—from which we learn,

575. That a modest reluctance to accept of favours, is not inconsistent either with Christian candour, or moral duty.

Lydia persevered in her request, and constrained them to accept of her hospitality, ver. 15 ;—from which we learn,

576. That a kindly constraint in doing good to the modest and humble, is always lawful, and often necessary.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 13. Public prayer is a means of grace, q. 20. (390.)

Ver. 14. God only can affect the heart by means of the Word, q. 23. (392.)

Ver. 14. We must attend the preaching of the Word, q. 21. (398.)

Ver. 15. Baptism is a means of grace, q. 21. (425.)

Ver. 15. The children of believing parents may be baptized, (437.)

Ver. 15. We should be kind and hospitable, q. 20. (201.)

DEVOTIONAL EXERCISE.

Petition.—O Lord, enable us (9.) to desire and to seek for spiritual help from thy ministering servants; and may we ourselves be ready, on all necessary occasions, (10.) to instruct others in the truths of the gospel. May we (13.) be regular and constant in resorting to thy house of prayer, to worship thee; and do thou open our hearts to the reception of thy gospel, that we may attend to the truths which are spoken from thy Word. Enable us to be (15.) faithful to thee the Lord, and kind and hospitable, as we may have opportunity, to thy people and servants.

APPLICATION OF THE LESSONS.

*Read ver. 9, and say, To what should we attend ?
lesson 553.*

Ver. 9. In what should we always be desirous of help ? l. 554.

Ver. 10. What should we be willing and ready to do to others ? l. 555.

Ver. 10. What should we do, when we know our duty ? l. 556.

Ver. 10. By what should we always try the suggestions of our mind and feelings ? l. 557.

Ver. 11. By what methods should we endeavour to accomplish God's will ? l. 558.

Ver. 12. For what should we not be impatient, when we know ourselves in the way of our duty ? l. 559.

Ver. 13. To what is public prayer not necessarily confined ? l. 560.

Ver. 13. What is an indispensable part of public worship ? l. 561.

Ver. 13. With whom may we conscientiously join in public prayers ? l. 562.

Ver. 13. What forms an important branch of public worship ? l. 563.

Ver. 13. What are matters of indifference in public worship ? l. 564.

Ver. 13. To what should our postures in public worship be suited ? l. 564.

Ver. 13. What may they expect, who diligently improve the means of grace which they enjoy ? l. 565.

Ver. 14. What need not the duties of religion prevent ? l. 566.

Ver. 14. To what should we pay attention ? l. 567.

Ver. 14. In what are we to expect the influences of the Spirit ? l. 568.

Ver. 14. What is it in the preaching of the Word, that God alone can do ? l. 569.

Ver. 13. To what does true conversion lead the believer ? l. 570.

Ver. 14. What does true conversion never induce the believer to abandon? l. 570.

Ver. 15. What should all be, who believe the gospel? l. 571.

Ver. 15. Who have a right to the ordinance of baptism? l. 572.

Ver. 15. For whose salvation should we be concerned? l. 573.

Ver. 15. What should be considered as a great privilege? l. 574.

Ver. 15. What is not inconsistent with Christian candour, nor with moral duty? l. 575.

Ver. 15. In doing good to the modest and humble, what is always lawful, and sometimes necessary? l. 576.

SECTION XLIX.

Spirit of Divination cast out.—Acts xvi. 16—24.

CATECHETICAL EXERCISE.

Ver. 16. **WHITHER** were the disciples going? Who were going to prayer? What happened as they went to prayer? *Who met the disciples in Philippi, as they went to prayer?* What kind of a damsel was this? With what was she possessed? What did she bring? To whom did she bring much gain? By what means did she bring much gain to her masters?

17. Who followed? Whom did she follow? *What did the soothsayer cry after the disciples?* What did she say they were? What were they to God? To whom were they servants? What did she say they shewed? To whom did they shew the way of salvation? Who shewed unto them the way of salvation?

18. What did the woman do? How long did she do this? What effect had this conduct on Paul?

What did Paul do? What made Paul turn? To whom did Paul speak? *What did Paul say to the spirit, when he turned?* What did Paul command? In whose name did Paul command this? Out of whom was the spirit to come? What came out? When did the spirit come out of the woman?

19. What was gone? Who saw this? Whose masters saw this? What did the woman's masters see? The hope of what? *What did the woman's masters do, when they saw the hope of their gains gone?* Whom did they catch? What did they do when they caught Paul and Silas? To what spot did they draw them? Unto whom did they draw them? Where were the rulers? Who drew them to the rulers in the market-place?

20. To whom did they bring them? Who were brought to the magistrates? By whom were they brought? *Of what did the woman's masters accuse the disciples, when brought before the magistrates?* What did they say the disciples were? What did they say they did? What did they trouble? How much did they trouble the city?

21. *What did they say the disciples taught?* What kind of customs did they say the apostles taught? What did they say were not lawful for them to receive? What was it not lawful for them to do with these customs, besides receiving them? Why was it not lawful, did they say, for them to receive and observe these customs?

22. What did the multitude do? Who rose up? Against whom did the multitude rise up? In what manner did the multitude rise up? *What did the magistrates do, when the multitude rose up together against the disciples?* What did the magistrates do to their clothes? What did they rend off? What did the magistrates command? Who were to be beaten?

23. *What was done to the disciples?* What were laid upon them? What number of stripes? Upon whom were the stripes laid? *What did they do to the*

disciples, after they had laid upon them many stripes? Who were cast into prison? Into what were they cast? When were they cast into prison? What charge was given? To whose charge were they committed when they were cast into prison? What was the Philippian jailor to do to them? In what manner were they to be kept?

24. Who received this charge? *What did the jailor do to them?* What made him do this? Whom did he thrust? Into what did he thrust them? *What did the jailor do to them after thrusting them into the inner-prison?* What were made fast? Who made their feet fast? In what did he make their feet fast?

EXPLANATIONS.

Ver. 16. *It came to pass,* It happened at one time. *Prayer,* Public worship. *Damsel,* Young woman.

Possessed with, Who was under the influence of, and had within her. *Spirit of divination,* Devil, or evil spirit, which pretended to reveal secret things, and to foretel what was to happen. *Gain,* Profits and wealth. *Soothsaying,* Pretending to foretel events which were afterwards to take place.—17. *The same,* This woman. *Show,* Make known. *Way of salvation,* Manner in which men can only be saved.—

18. *Grieved,* Very sorry, and vexed. *Turned,* Stood still, and turned round to her as she followed. *Spirit,* Devil with which she was possessed. *The same hour,* immediately, at the time.—19. *The hope,* All expectation. *Their gains,* Making any more profit, by this spirit of divination. *Caught,* Laid hold of. *Drew them,* Compelled them by violence to come. *Market-place,* Most public spot in the city, where the people bought and sold, and where the courts of law were kept. *Rulers,* Persons high in authority.

—20. *Magistrates,* Chief rulers of the city. *Exceedingly,* In a great degree. *Trouble,* Perplex, and disturb the peace of.—21. *Customs,* Things to be done.

Not lawful, Contrary to the law of this place. *Re-*

ceive, Believe to be true. Neither, Nor yet. Observe, Attend to, or perform.—22. Multitude, Great body of the people. Together, At once, and as one body. Rent, Tore. Commanded, Gave order. Beat, Strike, or whip.—23. Stripes, Lashes with a whip. Prison, Jail, or place of confinement. Charging, Strictly commanding. Jailor, Person who kept the prison, and took care of the prisoners. Safety, With great strictness.—24. Charge, Command from his superiors. Thrust them, Forced them with violence. Inner-prison, Most secure part of the prison, farthest from the doors. Fast, Secure. Stocks, Machine by which the limbs were confined.

LESSONS.

The disciples attended public prayer, ver. 16;—from which we learn,

577. That we should attend to the duty of public prayer with God's people.

Satan secured his ground, and made friends to his cause in Philippi by fortune-telling, ver. 16;—from which we learn,

578. That we should never encourage, countenance, or allow the sin of fortune-telling.

The woman's masters encouraged fortune-telling, because they made much gain by it, ver. 16;—from which we learn,

579. That we should never seek to increase our gains by sinful acts.

The woman followed, and publicly recommended the gospel, ver. 17;—from which we learn,

580. That men may be very loud and rapturous in their public recommendations of religion, and yet themselves not be religious.

The woman confessed the truth, but was still under the influence of the devil, ver. 17;—from which we learn,

581. That Satan will sometimes induce his servants

to make a profession of religion, that he may the more effectually destroy its influence.

Paul at first paid no attention to the applauses of this woman, ver. 17;—from which we learn,

582. That we should never be puffed up by the applause of men, particularly of the ungodly.

The woman persevered, although Paul took no notice of her, ver. 18;—from which we learn,

583. That we should, in a good cause, still persevere, although we should be neglected or discouraged by the conduct of others.

Paul was not gratified, but grieved at the woman's applauses, ver. 18;—from which we learn.

584. That we ought to look well to the state of our hearts, and the motives of our conduct, when bad men are zealous and persevering in applauding us.

Paul reproved the devil that applauded him, ver. 18;—from which we learn,

585. That flattery must never blind our eyes to the true character of the flatterer, nor to the consequences of his falsehoods.

Paul turned and expelled the devil from the woman, ver. 18;—from which we learn.

586. That we should use all lawful means in our power to detect, expose, and defeat the stratagems and devices of Satan.

At the command of Paul, by the name of Christ, Satan had to obey, ver. 18;—from which we learn,

587. That we are, by the operation of a true faith in Christ, able successfully to resist the devil, the world, and the flesh.

The loss of their gains made the masters enemies to the gospel, ver. 19;—from which we learn,

588. That the fear of temporal loss should never make us neglect religion, or attempt to oppose its progress.

The disappointment of the masters made them lay hold of Paul and Silas, ver. 19;—from which we learn,

589. That disappointed hopes, or personal loss, should never make us unjust or oppressive to others.

The masters, for their private revenge, dragged the disciples before the rulers, ver. 19;—from which we learn,

590. That we should never seek private revenge under the cloak of public justice.

The masters endeavoured to prejudice the magistrates against the disciples, because of their country and religion, ver. 20;—from which we learn,

591. That we should never, because of a person's country or sentiments, seek to excuse his crimes, or condemn him when innocent.

The doctrines of Paul, which the masters at first approved of or allowed, became troublesome and intolerable as soon as the gains were gone, ver. 20;—from which we learn,

592. That we must love religion for its own sake, and for God's sake, and not because it procure for us temporal benefits or worldly gains.

The doctrines of Paul were said to trouble the city, ver. 20;—from which we learn,

593. That the exposure of sin, and earnest exhortations to forsake it, are always troublesome and nauseous to worldly men.

The love of the laws, and the good of the city, were made the pretence for persecuting the disciples, ver. 21;—from which we learn,

594. That it is gross hypocrisy and wickedness, to make tenderness of conscience and love to God a pretence for injustice or persecution.

The masters pretended that their duty as Roman citizens prevented them from receiving the gospel, ver. 21;—from which we learn,

595. That we should never make the privileges and blessings bestowed upon us by God, an excuse for rejecting his message or persecuting his people.

The multitude rose up together against Paul and Silas, ver. 21;—from which we learn,

596. That we should never allow ourselves to be deceived and led astray by clamorous outcry, or bold and unfounded declamation.

The magistrates, without trial, commanded them to be punished, ver. 22;—from which we learn,

597. That we must neither inflict nor approve of punishment, till guilt has been proved.

The magistrates, were prejudiced, rash, and cruel, ver. 22, 23;—from which we learn,

598. That in judging between parties, all in authority should hear impartially, investigate patiently, judge coolly, decide cautiously, and punish mercifully.

After the apostles were scourged, they were cast into prison, ver. 23;—from which we learn,

599. That we should bear patiently the unjust and prolonged cruelty of bad men, knowing that the Lord regulates and directs all things for good.

The magistrates commanded the jailor to keep them safely, ver. 28;—from which we learn,

600. That we should beware of setting a bad example, or of giving bad advice, to those over whom we have any influence.

The jailor immediately entered into the persecuting spirit of the magistrates, ver. 21;—from which we learn,

601. That as godly masters are great blessings, so those who are ungodly may become great curses to their servants and dependents.

The jailor not only thrust them into the inner prison, but he made their feet fast in the stocks, ver. 24;—from which we learn,

602. That we should always endeavour to moderate,

but never to exceed, the harsh or cruel commands of our superiors.

DEVOTIONAL EXERCISE.

Petition.—Keep us, O Lord. (16.) from committing, or encouraging sin, because of its gains; from (17.) professing reverence for religion, for the purpose of betraying its interests or destroying its effects; and from (19.) opposing thy cause and people from worldly motives. May we never (20.) make our zeal for justice a cloak for persecution; or our reverence for the law an excuse for impiety and ungodliness. Keep us from (22.) being carried away by the noise and clamour of cunning and designing men; from (23.) aiding or encouraging others in oppression and cruelty; and from (24.) aggravating the sufferings of those who are already in distress. But may we rather (10.) be grieved for the wickedness of others, and oppose and defeat their designs, through the help, and in the name of Jesus Christ our Lord.

APPLICATION OF THE LESSONS.

Read ver. 16, and say, To what should we attend with God's people? lesson 577.

Ver. 16. What is our duty with respect to fortunetelling? l. 578.

Ver. 16. By what should we never seek to increase our gains? l. 579.

Ver. 17. What may men do, and yet not be religious? l. 580.

Ver. 17. What will Satan sometimes induce his servants to do, that he may destroy the influence of religion? l. 581.

Ver. 17. By what should we never be puffed up? l. 582.

Ver. 18. In what should we persevere, although neglected and discouraged by the conduct of others? l. 583.

Ver. 18. What should we do when bad men are zealous and persevering in applauding us? l. 584.

Ver. 18. What must flattery never do? l. 585.

Ver. 18. What should we use all lawful means in our power to detect, expose, and defeat? l. 586.

Ver. 18. What are we, by the operation of a true faith in Christ, able to do? l. 587.

Ver. 19. What should the fear of temporal loss never make us do? l. 588.

Ver. 19. What should never make us unjust or oppressive to others? l. 589.

Ver. 19. What should we never seek, under the cloak of public justice? l. 590.

Ver. 20. What should we never seek to do, because of a person's country or sentiments? l. 591.

Ver. 20. For what must we love religion? l. 592.

Ver. 20. What are always troublesome and nauseous to worldly men? l. 593.

Ver. 21. What are we not to make tenderness of conscience and love to God a pretence for? l. 594.

Ver. 22. For what should we never make our privileges and blessings a pretence? l. 595.

Ver. 22. By what should we never allow ourselves to be deceived, or led astray? l. 596.

Ver. 32. What must we neither inflict, nor approve of, till guilt has been proved? l. 597.

Ver. 22, 23. What should all in authority do, in judging between parties? l. 598.

Ver. 23. What should we bear patiently? l. 599.

Ver. 23. Of what should we be aware with respect to those, over whom we have influence? l. 600.

Ver. 24. What may ungodly masters become to their servants and dependents? l. 601.

Ver. 24. What should we always endeavour to moderate and never to exceed? l. 602.

SECTION L.

Conversion of the Philippian Jailor.—Acts xvi. 25—32.

CATECHETICAL EXERCISE.

Vers 25. WHO prayed? When did they pray? Where were they when they prayed? What did Paul and Silas, when in the prison at Philippi, do at midnight? What did they sing? To whom did they sing praises? Who heard them? What did the prisoners hear?

26. What happened in the prison, while Paul and Silas prayed and sang praises? What kind of earthquake was this? In what manner did this earthquake come? What effect was produced by the earthquake? What were shaken? What were opened? What were loosed?

27. What was the keeper of the prison doing when the earthquake happened? What did the earthquake do to him? What did he see when he awoke? What did he do when he saw the prison doors open? What did the Philippian jailor intend to do to himself? What did he suppose? Who did he suppose had fled?

28. Who cried? In what manner did Paul cry? What did Paul cry when the Philippian jailor would have killed himself? Who was to do himself no harm? Why was he to do himself no harm? Who were all there?

29. Who called? For what did he call? What did the jailor do when he had got a light? In what manner did he come? What did he do when he came trembling? Before whom did he fall down?

30. What did he do to them? Who brought them out? What did the jailor ask of Paul and Silas when he brought them out of the inner-prison? What did he wish to know?

31. What did Paul and Silas bid the jailor do, that he might be saved? On whom was he to believe?

What would happen if he believed on the Lord Jesus Christ? Who would be saved?

32. Who spake unto him? What did Paul and Silas speak? *To whom did Paul and Silas speak the word of the Lord?* In whose house were they to whom Paul and Silas spake?

EXPLANATIONS.

Ver. 25. *At midnight,* In the middle of the night. *The prisoners,* They who were confined with them in the prison.—26. *Suddenly,* All at once, without previous warning. *Earthquake,* Movement and shaking of the earth. *Foundation of the prison,* The walls of the prison to the very bottom. *Shaken,* Made to move and tremble. *Immediately,* At the same instant. *Every one's bands,* The chains and bolts by which each individual prisoner, was loaded or fastened. *Loosed,* Broken, or dropped off from them.—27. *Keeper of the prison,* Jailer. *Awaking,* Being disturbed by the earthquake, arose. *Killed himself,* Put himself to death. *Supposing,* Thinking. *Fled,* Gone hastily out of the prison, and escaped.—28. *With a loud voice,* Aloud, so as to be well heard. *Harm,* Injury. *Here,* Yet in prison.—29. *Called for a light,* Cried for some one to bring a torch or candle, that he might see. *Sprang,* Rushed violently. *Trembling,* Shaking and quivering with agitation and fear.—30. *Brought them out,* Led them out from the inner-prison into his own apartments. *To be saved,* To escape from the wrath of an offended God.—31. *Believe on,* Be convinced of his power and willingness to save, and place all your confidence upon. *Thy house,* Those who dwell in the family with you.—32. *Spake,* Taught and explained. *That were in his house,* His family.

LESSONS.

At midnight, Paul and Silas worshipped God, ver. 25;
—from which we learn,

603. That the true worship of God is at all times seasonable.

Paul and Silas prayed when in trouble, ver. 25 ;—from which we learn,

604. That we should always pray to God in the midst of our troubles.

Paul and Silas, when imprisoned in the stocks, sang praises to God, ver. 25 ;—from which we learn,

605. That we should rejoice and praise God even in our heaviest afflictions.

When Paul and Silas prayed to God and praised him, the prisoners heard them, ver. 25 ;—from which we learn,

606. That we should never defer or neglect the worship of God, for fear of being seen or over-heard by others.

God answered the prayers of Paul and Silas by an earthquake, ver. 26 ;—from which we learn,

607. That God's people need never be afraid of the most violent concussions of nature, or the most terrifying dispensations of providence.

By the earthquake the doors were opened, and every one's bands were loosed, ver. 26 ;—from which we learn,

608. That the wicked and ungodly are often, when they do not know of it, benefitted by the prayers of the people of God.

The earthquake and its consequences terrified the jailor, ver. 27 ;—from which we learn,

609. That the same events which make God's people rejoice, make their enemies tremble.

The terror of the jailor made him suppose that the prisoners had fled, ver. 27 ;—from which we learn,

610. That in every event, or condition, we should always endeavour to be collected and calm.

The keeper of the prison intended to kill himself, ver. 27;—from which we learn,

611. That we should never allow outward circumstances to prevent or destroy the full exercise of our reason.

The jailor under an erroneous impression would have killed himself, ver. 27, 28;—from which we learn,

612. That we should never hastily adopt, or rashly act upon, opinions which may, upon investigation, be found to be erroneous.

Paul prevented the jailor from hurting himself, ver. 28;—from which we learn,

613. That we should use our endeavours to prevent others from ruining themselves, or rushing upon destruction.

Paul cried with a loud voice, ver. 28;—from which we learn,

614. That in attempting to do good to others, we should employ such means, and in such a way as is most likely to be effective.

Paul told him that the prisoners were all there, ver. 28;—from which we learn,

615. That in our attempts to do good to others, we should use such arguments as are most likely to be listened to, and acted upon.

The jailor called for a light, and sprang in, ver. 29;—from which we learn,

616. That we should always endeavour carefully to investigate the foundation of our opinions, and the cause of our fears.

The jailor trembled, ver. 29;—from which we learn,

617. That an awakened conscience will make the most hardened sinner tremble.

The jailor not only trembled but fell down on his face, ver. 29;—from which we learn,

618. That godly fear should always produce godly humility.

The jailor fell down before Paul and Silas, ver. 29;—from which we learn,

619. That we should never estimate the character of men by outward appearances, or worldly prosperity.

The jailor brought them out from the inner prison, into which he had formerly thrust them, ver. 30;—from which we learn,

620. That as soon as we see that we have been in an error, we should immediately amend.

The jailor began to make inquiry at the disciples, ver. 30;—from which we learn,

621. That conviction of sin should always lead us to seek farther information.

The jailor's first inquiry was the way of salvation, ver. 30;—from which we learn,

622. That salvation for the soul should be our chief desire and the great object of our inquiry.

The disciples immediately answered his inquiry, ver. 31;—from which we learn,

623. That we should always be ready and willing to give information about Christ and salvation.

The disciples bid him believe, ver. 31;—from which we learn,

624. That faith is the great medium by which the Spirit communicates the blessings of salvation.

The disciples directed him to believe in Christ, and he would be saved, ver. 31;—from which we learn,

625. That it is only by Christ, and by faith in him, that we can be saved.

His own salvation was to prepare the way for that of his family, ver. 31;—from which we learn,

626. That a good and holy example in parents, in conjunction with their persevering endeavours and

prayers, are very likely, if not certain means, for the conversion, of children and dependents.

The disciples instructed the jailor, ver. 32;—from which we learn,

627. That we should endeavour to instruct all who are setting their faces Zionward.

The disciples instructed those who were in the jailor's house, ver. 32;—from which we learn,

628. That we should make our instruction as extensively useful as possible.

DOCTRINES PROVED OR ILLUSTRATED.

— Ver. 25. Social prayer and praise are means of grace, q. 21. (390.)

Ver. 28. We are to be honest and kind to every one, q. 20. (201.)

Ver. 29. True repentance is a real sorrow for sin, q. 18. (378.)

Ver. 30. True repentance makes us desire to obey God, q. 18. (383.)

Ver. 31. God requires faith from all who will be saved, q. 16. (365.)

DEVOTIONAL EXERCISE.

Adoration.—O Lord, thou art the help of thy people in every affliction, and canst, at all times, work out their deliverance in spite of their enemies. Thou canst (26.) shake the foundations of that in which thine enemies trust; and open the doors of the prison house of thy people, and loosen all their bands.

Confession.—We confess that (27.) we have been too often hot against thy people, and cruel to ourselves. It is of thy restraining grace alone that we have not in despair rashly consigned ourselves to ruin and death.

Thanksgiving.—We thank thee (28.) for the restraints of thy providence; for the (31.) revelation

of salvation by faith in the Redeemer; and for the (32.) means we enjoy of having thy word and gospel preached and explained.

Petition.—Keep us from (27.) erroneous opinions and groundless fears, and from hurting or destroying ourselves on these accounts. Enable us (25.) to be always in the spirit of prayer and praise, even in the midst of persecution or pain; to (28.) encourage, and strengthen, and keep from despair those who are doubting of thy goodness, and are writing bitter things against themselves. Make us (29.) humble, and contrite, and earnest in our (30.) inquiries after salvation; and enable us to (31.) believe in the Lord Jesus Christ, that we may be saved. Make us useful to others; and may we embrace every opportunity of (32.) instructing, and comforting, and edifying those who are on their way to Zion, with their faces thitherward.

APPLICATION OF THE LESSONS.

Read ver. 25, and say, What is at all times seasonable? lesson 603.

Ver. 25. What should we do in the midst of our troubles? l. 604.

Ver. 25. When should we rejoice and praise God?
l. 605.

Ver. 25. What should we not neglect nor defer for fear of being seen or overheard by others? l. 606.

Ver. 26. Of what need God's people never be afraid?
l. 607.

Ver. 26. By what are the wicked and ungodly often benefited? l. 608.

Ver. 27. What make the enemies of God's people tremble? l. 609.

Ver. 27. What should we, in every event or condition endeavour to be? l. 610.

Ver. 27. What should we never allow outward circumstances to prevent or destroy? l. 611.

Ver. 27, 28. What should we never hastily adopt, or rashly act upon? l. 612.

Ver. 28. What should we endeavour to prevent others from doing? l. 613.

Ver. 28. What should we do in attempting to do good to others? l. 614.

Ver. 28. What kind of argument should we use in doing good to others? l. 615.

Ver. 29. What should we always carefully investigate? l. 616.

Ver. 29. What will make the most hardened sinner tremble? l. 617.

Ver. 29. What should godly fear always produce? l. 618.

Ver. 29. By what should we never estimate the character of men? l. 619.

Ver. 30. What should we do as soon as we see we have been in an error? l. 620.

Ver. 30. What should conviction of sin always lead us to seek? l. 621.

Ver. 30. What should be our chief desire, and the great object of our inquiry? l. 622.

Ver. 31. About what should we always be ready to give information? l. 623.

Ver. 31. What is the great medium by which the Spirit of God communicates the blessings of salvation? l. 624.

Ver. 31. By what is it that we can alone be saved? l. 625.

Ver. 31. What are very likely means for the conversion of children and dependents? l. 626.

Ver. 32. What should we endeavour to do to those who are setting their faces Zionward? l. 627.

Ver. 32. What should we make as extensively useful as possible? l. 628.

SECTION LI.

Paul and Silas set at liberty by the Magistrates.

Acts xvi. 33—40.

CATECHETICAL EXERCISE.

Ver. 33. **W**H0 took them? Whom did the jailor take? When did he take them? *What did the jailor do to them that same hour of the night?* What did he wash? Whose stripes did he wash? What did the apostle do to him? *Who were baptized?* When were they baptized?

34. Whither did he bring them? Who were brought into his house? *What did the jailor do when he brought them into his house?* What did he set before them? Who rejoiced? What made him rejoice? In whom did he believe? Who believed with him?

35. Who sent? What did the magistrates send? Whom did the magistrates send? *What did the magistrates do when it was day?* What message did the magistrates send? To whom was this message sent?

36. Who told this? *What did he tell?* To whom did the jailor tell this? *What did the jailor say to Paul?* Who had sent? For what purpose had they sent? To let whom go? What did the jailor desire them to do? In what manner were they to go?

37. To whom did Paul speak? (*To the sergeants.*) *What did Paul say to the sergeants?* What had the magistrates done? Whom had they beaten? In what manner had they beaten them? Who were uncondemned? What was Paul? What had the magistrates done after beating them? Into what had they been cast? What were they then going to do? In what manner were they going to thrust them out? *What did Paul desire the magistrates to come and do?* Who were to fetch them out?

38. What did the sergeants do? To whom did the sergeants tell these words? What effect had this message on the magistrates? *What made the magistrates afraid?* What did they hear about the disciples? Who were Romans?

39. *What did the magistrates do when they heard Paul's message?* Who came? What did the magistrates do when they came? Out of what did they bring them? *What did the magistrates desire them to do when they had brought them out?* Out of what were they to depart?

40. Out of what did the disciples go? *What did the disciples do when they came out of prison?* To what place did they come? Whom did they see in Lydia's house? What did they do to the brethren? What did they do when they had comforted the brethren?

EXPLANATIONS.

Ver. 33. *The same hour of the night,* At that unseasonable time. *Washed,* Bathed. *Their stripes,* The wounds upon their bodies which had been caused by the lashes they had received the day before. *Baptised,* Admitted into the Christian church by the right of baptism. *His,* That belonged to him, and were in the family with him. *Straightway,* Without loss of time.—34. *Rejoiced,* Was exceedingly glad. *Believing,* Acknowledging and putting his trust.—35. *Was day,* Began to be light. *Magistrates,* Rulers of the city. *Sergeants,* Officers who went before the magistrates, and who carried the whipping rods. 36. *Now, therefore,* On this account. *Depart,* Leave the prison. *Go in peace,* Go away with my good wishes.—37. *Them,* The sergeants. *Beaten us,* Whipped, and strucken us with rods. *Openly,* In the market place, before all the people. *Uncondemned,* without trial, or sentence of condemnation. *Romans,* Roman citizens. *Thrust,* Violently force. *Privily,* In a secret manner. *Nay,* verily, this must not, and shall not be. *Fetch,* Bring.—38. *Feared,* was greatly afraid.—39. *Besought,* Earnestly intreated. *Desired them,* Asked them in a respectful manner. *Depart,* (See ver. 36.)—40. *Brethren,* The disciples who professed Chris-

tianity Comforted them, Spoke affectionately and kindly to them. Departed, Went away.

LESSONS.

The jailor washed the disciples stripes, ver. 33 ;—from which we learn,

629. That we should be compassionate and kind to all who are in pain or trouble.

He took them that same hour, and eased their pain, ver. 33 ;—from which we learn,

630. That we should never delay giving relief to those who are in distress.

The jailor was baptised, ver. 33 ;—from which we learn,

631. That all who believe should be baptised.

The jailor was baptised in his house, ver. 33 ;—from which we learn,

632. That it is lawful, when circumstances render it necessary or expedient, to celebrate the ordinance of baptism in private.

The jailor got the whole of his family baptized, ver. 33 ;—from which we learn,

633. That we should be very desirous of salvation for all our family and connections.

They were baptized straightway, ver. 33 ;—from which we learn,

634. That we should improve our present religious privileges, lest we should be deprived of them.

The jailor brought the disciples from the prison into his house, ver. 34 ;—from which we learn,

635. That we should honour those who are our spiritual instructors.

The jailor set meat before them, ver. 34 ;—from which we learn,

636. That we should be hospitable and kind to all, but especially to the pious and godly.

The jailor rejoiced, ver. 34 ;—from which we learn,

637. That we should rejoice and be glad in the salvation of God.

The jailor rejoiced believing in God, ver. 34 ;—from which we learn,

638. That godliness is the only true source of happiness

All that were in the jailor's house believed, ver. 34 ;—from which we learn,

639. That we should follow the good example of pious parents.

The magistrates, when they perceived their error, sent to release the disciples, ver. 35 ;—from which we learn,

640. That we should always be ready to acknowledge and to remedy our faults and errors.

The magistrates sent as soon as it was day, ver. 35 ;—from which we learn,

641. That we should lose no time in giving relief to those to whom we have unnecessarily given uneasiness or pain.

The jailor obeyed the magistrates, and delivered the message to the disciples, ver. 36 ;—from which we learn,

642. That conversion should not make us negligent or remiss in our worldly duties.

The jailor desired them now to depart in peace, ver. 36 ;—from which we learn,

643. That conversion should make us more gentle, peaceable, and friendly to all around us.

Paul complained of the usage they had received, ver. 37 ;—from which we learn,

644. That it is lawful, and generally proper, to remonstrate against injustice and oppression.

The apostle claimed his privilege as a Roman citizen, ver. 37 ;—from which we learn,

645. That religion does not deprive us of our civil privileges, nor should it prevent us from preserving and enjoying them.

The apostle refused his offered liberty, without some

reparation being also made to his honour, ver. 37 ;—from which we learn,

646. That it is not inconsistent with genuine humility, or with Christian forgiveness, to demand restitution of our honour, as well as of our property.

The apostle insisted on the magistrates coming themselves and taking them out, ver. 37 ;—from which we learn,

647. That when it is likely to prevent the repetition of cruelty or oppression to others, we may lawfully use those means which are legally in our power for humbling and punishing our oppressors.

The magistrates were afraid only because they were Romans, ver. 38 ;—from which we learn,

648. That we should be more afraid of sin itself, than of its merited punishment.

The magistrates humbled themselves, and came to the prison, ver. 39 ;—from which we learn,

649. That we should never refuse, even to an inferior, to confess our error, when we find that we have been wrong.

The magistrates themselves came, and brought them out of prison, ver. 39 ;—from which we learn,

650. That we should make restitution for injuries, at whatever expense of property or feeling.

The magistrates desired them to leave the city, ver. 39 — from which we learn,

651. That we should never desire to send God's people and servants away from us.

The disciples, when the magistrates came, readily left the prison, ver. 40 ;—from which we learn,

652. That we should be moderate in our demands, and humble and friendly even in our triumphs.

The disciples did not use the power they possessed of punishing the magistrates, ver. 40 ;—from which we learn,

653. That we ought not to be revengeful, nor pursue justice for the gratification of personal feelings.

The disciples sought the company of Lydia and the brethren, ver. 40;—from which we learn,

654. That we should delight in the fellowship and company of God's people.

The disciples comforted the brethren before they departed, ver. 40;—from which we learn,

655. That we should endeavour to comfort and encourage our brethren, in every case of personal or public calamity.

DOCTRINES PROVED OR ILLUSTRATED.

Ver. 33. Baptism is a means of grace, q. 21. (425.)

Ver. 23. Baptism is to be administered to all who profess their faith in Christ. (433.)

Ver. 33. The infants of believing parents, are entitled to baptism. (438.)

DEVOTIONAL EXERCISE.

Confession.—We confess, O Lord, (38.) that we have often been afraid of our fellow-men, while we have been indifferent about thee; and have been less afraid of sin, than we have been of its consequences.

Petition.—Enable us to (38.) be kind and compassionate to all who may be enduring pain, or suffering distress. May we (34.) be hospitable to thy people, and continually rejoice with our families in the exercise of faith, and hope in thee.—Enable us (40.) to love and seek the company and fellowship of thy people; and always be desirous of supporting, comforting and encouraging them in every case of private or public calamity?

APPLICATION OF THE LESSONS.

Read ver. 33, and say, What should we be to all who are in pain and trouble? lesson 629.

Ver. 33. What should we never delay doing? l. 630.

Ver. 33. Who should be baptized? l. 631.

Ver. 33. What is it lawful sometimes to do in private? l. 623.

Ver. 33. For whom should we be desirous of salvation ? l. 633.

Ver. 33. What should we improve ? l. 634.

Ver. 34. Whom should we honour ? l. 635.

Ver. 34. To whom should we be hospitable ? l. 636.

Ver. 34. In what should we rejoice and be glad ? l. 637.

Ver. 34. What is the only true source of happiness ? l. 638.

Ver. 34. What example should we follow ? l. 639.

Ver. 35. What should we always be ready to do ? l. 640.

Ver. 35. What should we lose no time in doing ? l. 641.

Ver. 36. What should not make us negligent or remiss in our wordly duties ? l. 642.

Ver. 36. What should conversion make us be ? l. 643,

Ver. 37. Against what is it lawful, and generally proper to remonstrate ? l. 644.

Ver. 37. What does not deprive us of our civil privileges, nor prevent us from preserving and enjoying them ? l. 645.

Ver. 37. What is not inconsistent with genuine humility, or Christian forgiveness ? l. 646.

Ver. 37. What is it lawful for us to use ? l. 647.

Ver. 38. Of what should we be most afraid ? l. 648.

Ver. 39. What should we never refuse to confess, even to an inferior ? l. 649.

Ver. 39. For what should we make restitution ? l. 650.

Ver. 39. Whom should we never desire to send away from us ? l. 651.

Ver. 40. In what should we be moderate ? l. 652.

Ver. 40. In what should we be humble and friendly ? l. 652.

Ver. 40. What should we not pursue for the gratification of personal feelings ? l. 653.

Ver. 40. In whose company and fellowship should we delight ? l. 654.

Ver. 40. What should we endeavour to do to our brethren, in every case of personal or public calamity ? l. 655.

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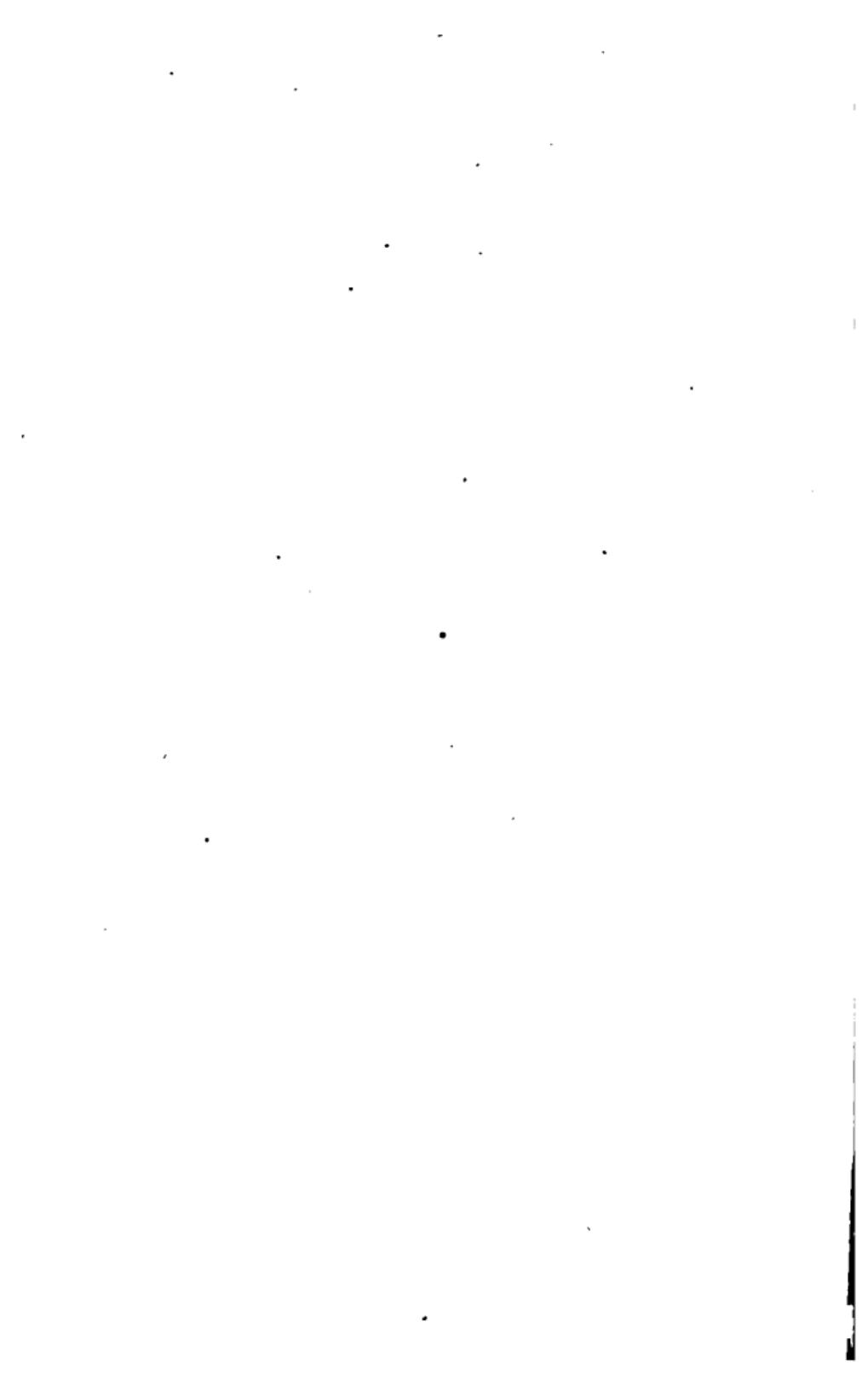
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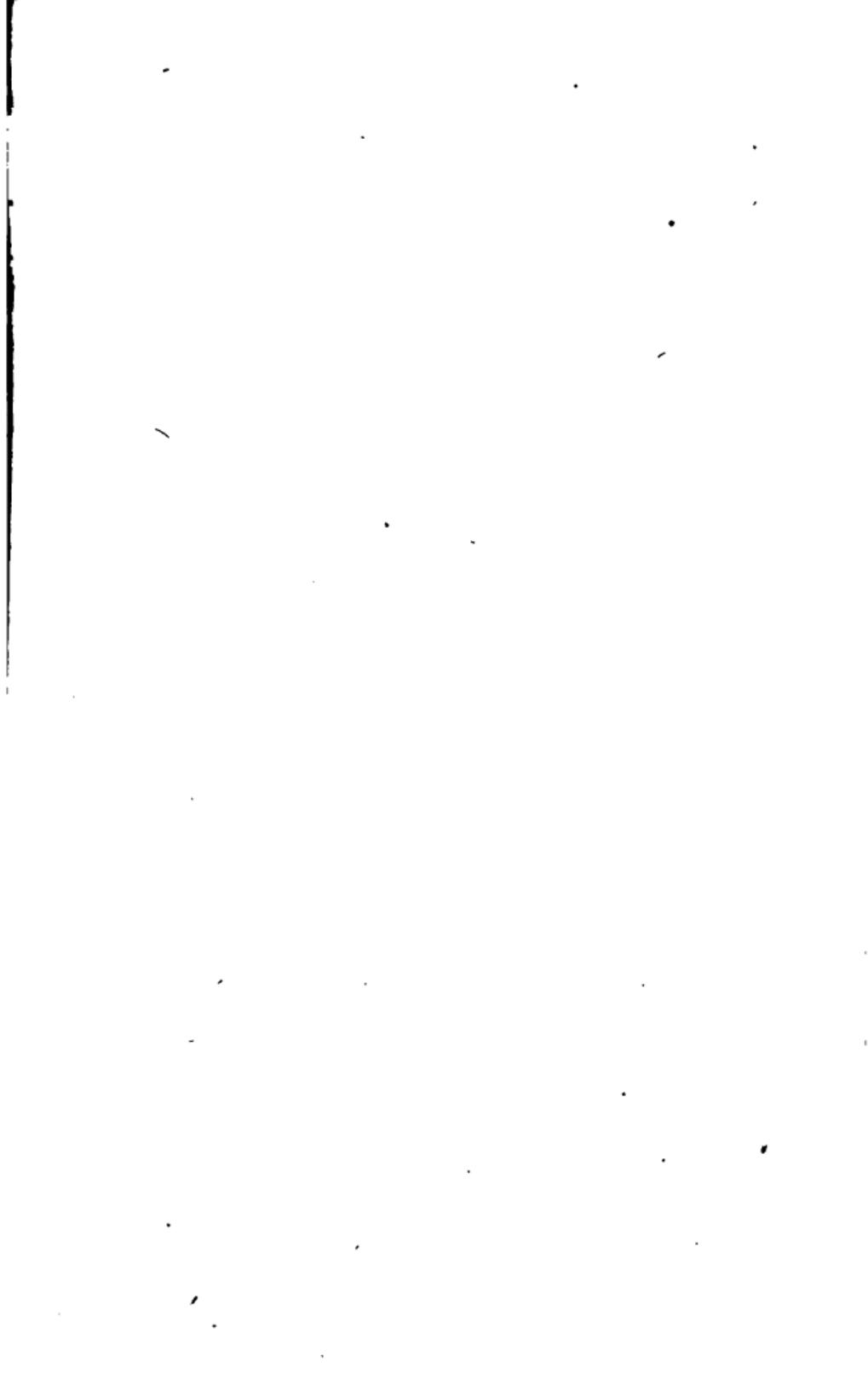
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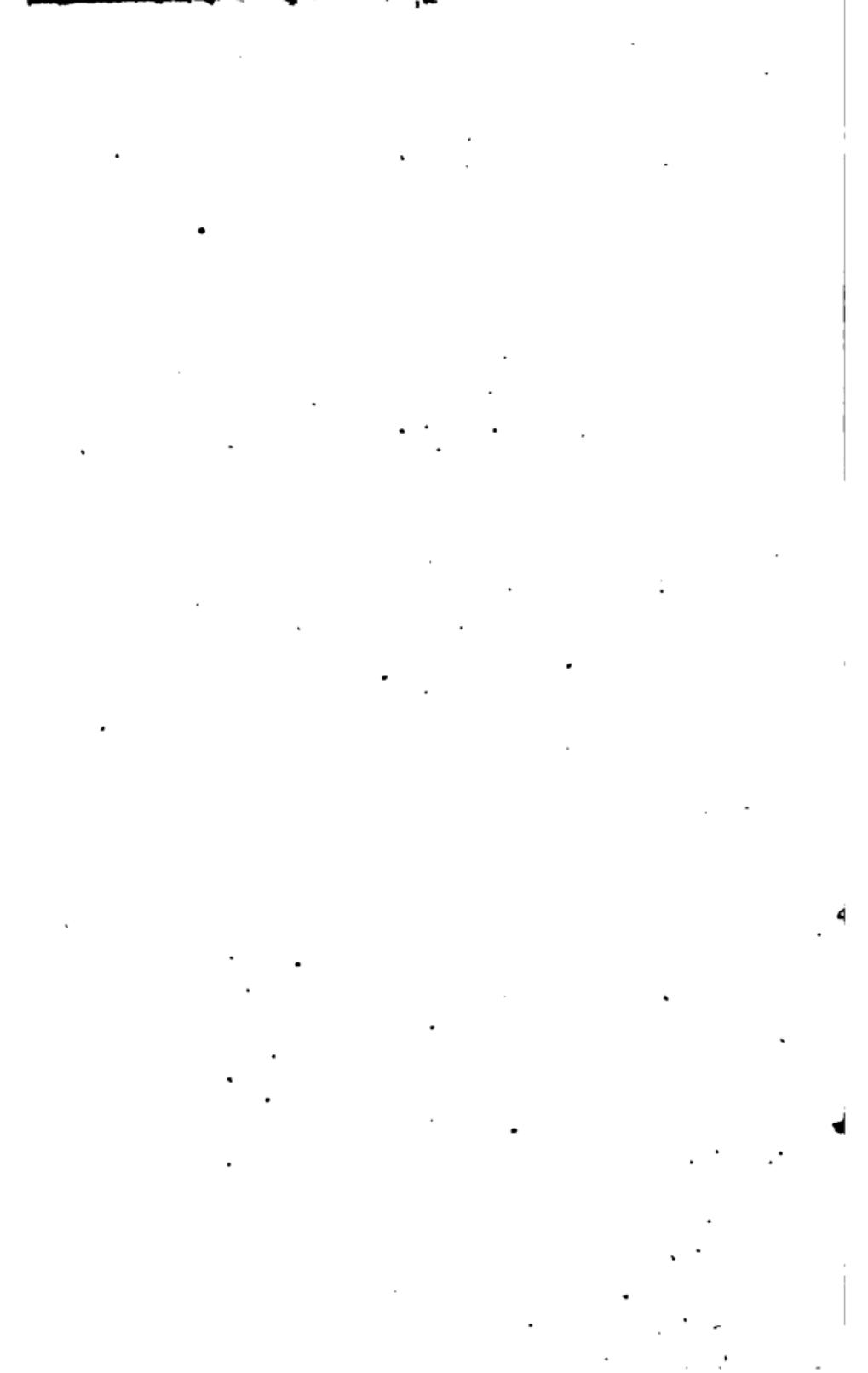
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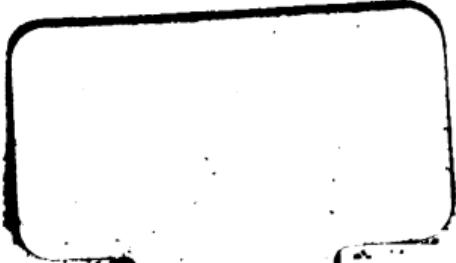
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